Catalogue

OF THE

Arabic and Persian Manuscripts

IN THE

ORIENTAL PUBLIC LIBRARY

AT

BANKIPORE

VOLUME XII
(ARABIC MSS.)

BIOGRAPHY

Prepared by

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PREFACE.

THE present is the twelfth volume to be published of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore. It contains notices of 174 Arabic MSS.; the first one hundred and sixty-six belonging to the important section, Biography. This section comprises a considerable number of very rare and some unique works, including several early and exceedingly valuable *Ṭabaqât* and *Tadkirah* of traditionists, jurists, saints, poets and other scholars. The remaining eight MSS. are arranged under the headings Cosmography, Geography, and Topography.

The compiler of this volume, Maulavi Muinuddin Nadwi, was engaged in the compilation of a work of a similar nature for the Asiatic Society of Bengal, Calcutta, until two years ago, when his services were secured as an additional cataloguer of our MSS.

As one possessing a sound knowledge of the Arabic language, a scholarly instinct, and exceptional keenness for research, he had no difficulty in bringing to his new task the same standard of scholarship shown in the already published volumes of his two colleagues.

Several of the MSS. described in this volume are defective and incomplete, some being without titles and authors' names; others containing wrong and misleading endorsements. The cataloguer has spared no pains to ascertain the true facts, and to collect all the information possible to obtain from the original sources available to him. He has been successful in identifying works and their authors, the periods in which they flourished, and the circumstances in which they wrote their works. He has enriched the notices of many MSS. by adding useful and interesting information of great biographical and bibliographical value, and he has shown exceptional intelligence in the decipherment of the many ugly and carelessly written notes with which the MSS. abound; in ascertaining the scholars who studied from our copies, and the Kings, Amîrs and other eminent persons to whom they once belonged.

Special attention may be drawn to the following rare and old manuscripts described in the volume:—

No. 646. An old and fair copy of Kitâb al-Ansâb of As-Sam'ânî, which once belonged to the Imperial Library of Akbarâbâd.

No. 647. An elegant copy of Lubb al-Lubâb Fî Tahrîr al-Ansâb, dated A.H. 959=A.D. 1552, bearing notes by several eminent scholars.

No. 648. A very old and valuable copy of Tahdîb al-Asmâ' wa'l-Lugât, dated A.H. 724=A.D. 1323, bearing autograph notes by several eminent scholars.

Nos. 649–50. A valuable and elegant copy of Wafayât al-A'yân by Ibn Khallikân, purchased for the Imperial Library of Delhi in the twenty-first year of the reign of Shâh Jahân.

No. 652. A rare copy of Nukat al-Himyân of As-Safadî, a biographical dictionary of prominent blind men.

Nos. 657–658. A rare copy of Al-Qabas al-Hâwî, dated A.H. 1023 =A.D. 1614, transcribed from the author's autograph copy.

Nos. 665–686. Tâj at-Tabaqât, a reliable and comprehensive work, of which the present is believed to be the unique copy.

No. 700. An old and exceedingly valuable copy of Al-Kâshif of Ad-Dahabî, transcribed in the author's life-time, in A.H. 733 =A.D. 1333, by Abû'l-Fath as-Subkî (*d.* A.H. 744=A.D. 1344), a scholar of great eminence and learning.

No. 702–704. Usd al-Gâbah, a very early and valuable copy, in three separate volumes; the first and the third of which contain autograph notes by two well-known scholars, Tâjaddîn as-Subkî and 'Alî al-Halabî. The volumes are dated A.H. 693=A.D. 1294 and A.H. 694=A.D. 1295, respectively.

No. 722. A copy of the first volume of Al-Isâbah, presented by Sultân Al-Malik al-Ashraf Saifaddîn Abû'n-Nasr Qâyitbâ'î al-Mahmûdî of Egypt to the Madrasah of Bâbassalâm.

No. 724. An old copy of Tabsîr al-Muntabih, transcribed by the author's disciple, Ahmad bin 'Abdarrahmân al-Juhanî (*d.* A.H. 875=A.D. 1470), in A.H. 841=A.D. 1437.

No. 727. A very rare copy of Al-Mu'jam of Ibn Fahd al-Makkî, transcribed by the author's son, 'Abdal'azîz bin 'Umar bin Muhammad bin Muhammad bin Fahd al-Makkî (*d.* A.H. 921 =A.D. 1515), in A.H. 906=A.D. 1500.

No. 745. An old copy of Bahjat al-Asrâr, dated A.H. 787=A.D. 1385.

No. 749. The unique and an old copy of Ikhtiyâr ar-Rafîq, dated A.H. 913=A.D. 1507.

No. 750. A very fine copy of the rare Ad-Durr aş-Şamîn Fî Manâqib ash-Shaikh Muhîyaddîn.

No. 778. An excellent and old copy of Ṭabaqât al-Ḥanâbilah of Abîya'lâ al- Ḥanbalî, dated A.H. 637=A.D. 1240, containing autograph notes by several eminent scholars, who studied from this copy, or to whom at one time or another it belonged.

No. 785. The unique copy of As-Suḥub al-Wâbilah, a biographical dictionary of Ḥanbalî scholars.

No. 788. Buġyat al-Wu'ât, an old copy, transcribed 13 years after the author's death, dated A.H. 924=A.D. 1518.

Nos. 796–797. Nasamat as-Saḥar, a rare biographical dictionary of the Shî'ah poets.

Nos. 800–801. An old and exceedingly valuable copy of the four parts of Târikh Dimashq of Ibn 'Asâkir, transcribed by the great traditionist, Muḥammad bin Yûsuf al-Birzâlî (*d.* A.H. 636=A.D. 1239). in A.H. 614=A.D. 1217.

No. 804. A copy of Buġyat al-'Ulamâ' Wa'r-Ruwât by As-Sakhâwî, bearing autograph Marginal notes by the author, dated A.H. 894=A.D. 1489.

No. 805. Tuḥfat az-Zaman by Al-Ahdal, a rare work containing biographical notices of eminent and learned men of Yemen.

Nos. 807–809. Al-Mashra' ar-Rawî of Ash-Shillî, a very rare biographical dictionary of the descendants of 'Alî, especially of those who settled in Ḥaḍramaut.

No. 811. An autograph copy of Subḥat al-Marjân by Ġulâm 'Alî Âzâd Bilgarâmî, dated A.H. 1180=A.D. 1767.

This volume of the catalogue was revised (in manuscript and in proof) by Mr. E. A. Horne and Dr. Azimuddin Ahmad. I have only to add, if I may, my personal word of appreciation of and encouragement to Maulavi Muinuddin Nadwi in his scholarly labours, hoping that in his and Maulavi Abdul Hamid's good hands the preparation of the volumes needed to complete the catalogue of the Arabic MSS. will progress rapidly.

Imperial Library. J. A. CHAPMAN.
Calcutta, 14th February, 1927.

TABLE OF CONTENTS.

ARABIC MANUSCRIPTS.

BIOGRAPHIES (GENERAL).

No. 646.

foll. 389; lines 33–35; size 13 × 8½; 7½ × 5½.

كتاب الانساب

KITÂB AL-ANSÂB.

A general biographical dictionary, arranged alphabetically according to *Ansâb* (patronymics or family-names).

Author: Tâjuddîn Abû Sa'd 'Abdal Karîm bin Muhammad bin Manṣûr at-Tamîmî as-Sam'ânî ash-Shâfi'î تاج الدين ابو سعد عبد الكريم بن محمد بن منصور التميمي السمعاني الشافعي. He was born at Marw on the 21st Sha'bân, A.H. 506 = A.D. 1113. For the sake of knowledge, he journeyed to numerous places. The number of his teachers surpassed four thousand; even, according to some, seven thousand. He died at Marw on the 1st Rabî' I, A.H. 562 = A.D. 1167. For his life and works, see Ibn Khallikân (De Slane's translation), vol. ii, p. 156; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 56ᵇ; Ṭabaqât by Ibn al-Mulaqqin, fol. 45ᵇ; Ṭabaqât by Al-Isnawî, fol. 124ᵃ; Ṭabaqât al-Kubrâ by As-Subkî, vol. v, fol. 273ᵃ; Ithâf an-Nubalâ', p. 299; and Brock., vol. i, p. 329.

Beginning:—

الحمد لله الذي فتح ابواب الرغائب و منح اسباب المواهب الخ •

In the preface, the author tells us that during his journey to Transoxiana he met his Shaikh and teacher, Abû Shujâ' 'Umar bin Abi'l-Husain al-Bisṭâmî, who persuaded him to write the present work, which he commenced at Samarqand in A.H. 550 = A.D. 1156.

For other copies of the work, see Br. Mus., Nos. 345. 1286; Köpr., No. 1010; Bashîr Âgâ, No. 445; Ayâ Şûfiyah, Nos. 2976, 2980; Bûhâr, No. 244; and Râmpûr, p. 625. See also Ḥâj. Khal., vol. i, p. 456.

The work has been reproduced in facsimile, from the MS. in the Br. Mus., by the Trustees of the Gibb Memorial. A.D. 1912.

Written in fair minute Naskh, within red and blue ruled borders. The headings are in red. There are numerous short lacunae throughout our copy. Foll. 25 and 26–37 are misplaced; they should follow foll. 128 and 46, respectively.

Not dated. Probably, 14th century.

The present copy once belonged to Mawlânâ Aḥmad (probably Mullâ Aḥmad of Tatta, who was murdered by Mîrzâ Fûlâd Birlâs, at Lahore, in A.H. 996 = A.D. 1588. See Beal's Oriental Biographical Dictionary, p. 41). In A.H. 996 = A.D. 1588, the MS. was purchased for the Imperial Library of Akbarâbâd from one Muḥammad Muḥsin Khân, as stated in the following note on the title-page:—

از جمله کتب مولانا احمد بتاریخ ۱۹ بهمن سنه ۳۶ مطابق تاریخ ۲۵

ربیع الاول سنه ۹۹۶ ابتیاع شد از مرزا محمد محسن خان •

A similar note on the title-page, in a different hand, runs thus:—

سمعانی الانساب از جمله کتب حکیم احمد بجهت سرکار خاصهٔ

شریفه ابتیاع شد •

Besides these notes, there are several seals and 'Arḍdidah, mostly belonging to officials of Akbar the Great (A.H. 963–1014 = A.D. 1556–1605).

No. 647.

foll. 70; lines 23; size 8½ × 6; 6⅛ × 4½.

لب اللباب في تحرير الانساب

LUBB AL-LUBÂB FÎ TAḤRÎR AL-ANSÂB.

A very short abridgment of Ibn al-Aşîr's *Al-Lubâb*, by Jalâladdîn 'Abdarraḥmân bin Abî Bakr as-Suyûṭî جلال الدين عبد الرحمن بن ابي بكر السيوطي (*d.* A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, No. 123.

Beginning :—

الحمد لله المنزه عن الاشباه و الانساب الخ *

According to Ḥâj. Khal.. vol. i, p. 456, Abû'l-Ḥasan 'Alî bin Muḥammad Ibn al-Aṣîr (*d.* A.H. 630 = A.D. 1232) made an abridgment of As-Sam'ânî's Kitâb al-Ansâb (No. 646 above), with the title *Al-Lubâb*, completing it in A.H. 615 = A.D. 1218. As-Suyûṭî again abridged this *Al-Lubâb*, under the title *Lubb al-Lubâb Fî Taḥrîr al-Ansâb*, but making some additions of his own. These are generally distinguished by the words قلت at the beginning and انتهى at the end.

It is stated in the colophon that the work was completed on the 17th Ṣafar, A.H. 873 = A.D. 1468, having occupied only ten consecutive days in composition.

For other copies, see Cairo, vol. v. p. 120; Paris, No. 2,800; Brill, vol. ii. p. 193; and Râmpûr, p. 645. See also Brock.. vol. i. p. 330; and Ḥâj. Khal., vol. i, p. 456.

The present work has been edited and published by P. J. Veth, Leyden, A.D. 1830–2.

Written in distinct fair Naskh, with the headings in red. Notes and emendations in the margins suggest that the copy has been collated throughout.

Dated, A.H. 959 = A.D. 1552.

Scribe : عبد الكريم بن ابي بكر بن جامع العيرتي الازهري .

The title-page contains signed notes of the following scholars, to whom the MS. has at some time belonged :—

1. Quṭbaddîn bin 'Alâ'addîn al-Makkî al-Ḥanafî (*d.* A.H. 990 = A.D. 1582). For his life and works, see An-Nûr as-Sâfir, fol. 194[b].

2. 'Abdal Karîm bin Muḥibbaddîn (*d.* A.H. 1014 = A.D. 1605). See Khulâṣat al-Aṣar, vol. iii, p. 8.

3. Abû 'Abdallâh Muḥammad al-Makkî, the Qâḍî of Mecca (*d.* A.H. 1074 = A.D. 1664). See Khulâṣat al-Aṣar, vol. iv, p. 257.

4. Muḥammad bin 'Abdallâh bin Ḥamîd al-Ḥanbalî (*d.* A.H. 1295 = A.D. 1878), the author of As-Suḥub al-Wâbilah (No. 785 below).

No. 648.

foll. 373; lines 27; size 10×7⅛; 7½×5¼.

تهذيب الاسماء و اللغات

TAHDÎB AL-ASMÂ' WAL-LUĠÂT.

The well-known work of Abû Zakariyâ Yaḥyâ bin Sharaf an-Nawawi ابو زكريا يحيى بن شرف النووي (d. A.H. 676 = A.D. 1278). See Lib. Cat., vol. v, part i, No. 192.

The work is divided into two parts, the first of which contains biographical notices of the persons mentioned in the following works. The second deals with the technical words used in those works:—

1. *Mukhtaṣar al-Muzanî*, by Ibrâhîm bin Ismâ'îl bin Yaḥyâ al-Muzanî (d. A.H. 264 = A.D. 877).
2. *Al-Muhaddab*, by Abû Isḥâq Ibrâhîm bin 'Alî ash-Shîrâzî (d. A.H. 476 = A.D. 1083).
3. *At-Tanbîh*, by the same.
4. *Al-Wasît*, by Imâm Muḥammad bin Muḥammad al-Ġazâlî (d. A.H. 505 = A.D. 1111).
5. *Al-Wajîz*, by the same.
6. *Ar-Rawḍah*, by An-Nawawî himself.

Beginning:—

الحمد لله خالق المصنوعات و باري البريات الخ *

Both parts are arranged in alphabetical order, except that the names beginning with Muḥammad have been placed first in honour of the Prophet's name.

For other copies, see Berlin, No. 8505; and Cairo, vol. iv, p. 167. See also Brock., vol. i, p. 397; Iktifâ' al-Qunû', p. 101; and Ḥâj. Khal., vol. ii, p. 477.

The first part of the work has been edited and published by F. Wüstenfeld, Göttingen, A.D. 1842–7.

The present copy was transcribed at Damascus in the Dâr al-Ḥadîṣ aṭ-Ṭâhirîyah, the first part by Yûsuf bin Khiḍr bin 'Umar al-Maqdisî, and the second by his brother, Muḥammad bin Khiḍr. Written in fair Naskh. Dated, A.H. 724 = A.D. 1324.

The title-page and fol. 227ª bear autograph notes by the following scholars, to whom the copy has once belonged:—

1. Abû'l-Ma'âlî Muḥammad bin 'Abdarraḥmân al-Khaṭîb al-'Uṣmânî (d. A.H. 739 = A.D. 1338). For his life, see Ad-Durar al-Kâminah, vol. ii, fol. 159ª.

2. Ibrâhîm bin 'Alî an-Nûrî al-Mi'mârî (*d.* A.H. 749 = A.D. 1348). See *ibid.*, vol. i, fol. 14ᵃ.

3. Maḥmûd bin Yûsuf al-Bâ'ûnî (*d.* A.H. 910 = A.D. 1505). See Brock., vol. ii, p. 54.

Two fly-leaves at the end contain miscellaneous notes and extracts from other works.

No. 649.

foll. 224; lines 27; size 11 × 7½; 7½ × 4½.

وفيات الاعيان و انباء ابناء الزمان

WAFAYÂT AL-A'YÂN WA ANBÂ' ABNÂ' AZ-ZAMÂN.

A valuable copy of the well-known biographical dictionary of Ibn Khallikân; complete in two separate volumes.

The author, Ibn Khallikân, whose full name is Shamsaddîn Abû'l-'Abbâs Aḥmad bin Muḥammad bin Ibrâhîm bin Abî Bakr al-Barmakî al-Irbilî شمس الدين ابو العباس احمد بن محمد بن ابراهيم بن ابي بكر البرمكي الاربلي, and who was born in Irbil (a town near Mawṣil) in A.H. 608 = A.D. 1211, held the post of Qâḍî in Egypt, and subsequently the post of Qâḍî al-Quḍât (Chief Justice) in Syria. In his old age, he devoted himself to teaching in the Madrasahs Al-Amînîyah and An-Najîbîyah at Damascus, where he died in A.H. 681 = A.D. 1282. For notices of his life, see Ḥusn al-Muḥâḍarah, fol. 280ᵃ; Mir'ât al-Janân, fol. 428ᵃ; Ṭabaqât by Al-Isnawî, fol. 88ᵇ; Ṭabaqât by Ibn al-Mulaqqin, fol. 60ᵇ; Ṭabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 126ᵃ; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 97ᵃ; and the introduction of De Slane's translation.

Vol. I.

Beginning:—

قال مولانا الامام .... بعد حمد الله الذي تفرد بالبقاء الخ •

We are told in the preface that the work treats of the biographies of men of all classes, except the companions of the Prophet. The author does not include either the names of the *Tâbi'in* (the followers of the companions of the Prophet), except those worthy of special notice. The work was commenced in Cairo, A.H. 654 = A.D. 1256, and was completed on Monday, the 20th of Jumâdâ II, A.H. 672 = A.D. 1274.

For the author's autograph copy of the two volumes, see Br

Mus., No. 1505, and Br. Mus. Suppl., No. 607. For other copies, see India Office, No. 703; Paris, No. 2050; Cairo, vol. v, p. 174; Goth., No. 5873; Yekî Jâmi', No. 254; Ḥamîdiyah, No. 1000; Walîaddîn, No. 2454; Köpr., No. 255; Ayâ Ṣûfiyah, Nos. 2992–2995; Berlin, Nos. 9853–9863: and Calcutta Madrasah, p. 43.

The work has been edited and published by F. Wüstenfeld, Göttingen, A.D. 1835–43, and also by M. G. De Slane. Paris, A.D. 1838–42. It has been repeatedly printed in Egypt, A.H. 1275, 1299, and 1310. An English translation by M. G. De Slane has been published in four vols., London. 1843–71.

For continuations. abridgments. and Persian translation. see Ḥâj. Khal., vol. vi. p. 452; and Brock., vol. i, p. 327.

Written in elegant Naskh, within gold, red and blue ruled borders, with two separate illuminated frontispieces at the beginning of each part of this volume. Foll. 98ᵇ–99ᵃ. blank.

The MS. has once belonged to Sir Gore Ouseley, who died in A.D. 1844. See Buckland's Dictionary of Indian Biography. p. 324.

The title-page contains two '*Arḍdîdah*, the earlier of which is dated A.H. 1192 = A.D. 1778. There are also two seals, one of them bearing the name of Mullâ Bâz Khân. the son of Alf Khân, dated A.H. 1162 = A.D. 1749, and another, the name of Muḥammad Ṣibghatallâh Khân, dated A.H. 1182 = A.D. 1768.

No. 650.

foll. 270; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the life of ابو الهذيل بن الهذيل بن عبيد الله بن مكحول.

Written in the same hand as the above.

Not dated. Probably. 16th century.

The last folio contains several '*Arḍdidah*, and also a note. which indicates that the present copy was once purchased for the Imperial Library of Delhi in the 21st year of the reign of Shâhjahân (A.H. 1037–1069 = A.D. 1628–1659). The note is followed by a seal of the said Emperor, dated A.H. 1056 = A.D. 1646.

No. 651.

foll. 231 ; lines 22 ; size 7¾ × 5½ ; 6 × 3½.

مختصر وفيات الاعيان

MUKHTAṢAR WAFAYÂT AL-A'YÂN.

A rare copy of an abridgment of the preceding work, by Muḥammad bin Nâjî محمد بن ناجي, with the following title:—

مختصر كتاب وفيات الاعيان و انباء ابناء الزمان للقاضي العلامة احمد بن خلكان اختصره الفقيه العالم العابد الورع الزاهد نور الدياجي محمد بن ناجي رحمه الله •

Ḥâj. Khal. vol. vi, pp. 452–455, enumerates several abridgments of Ibn Khallikân's Wafayât al-A'yân; but there is no mention of the present work. Brock., vol. ii, p. 239, mentions one Muḥammad bin Nâji, who flourished in the latter part of the 8th century of the Hijrah; but the present work is not included in the list of his compositions.

Beginning:—

الحمد لله و سلام علي عباده الذين اصطفي الخ •

In the present abridgment, numerous notices included in the original work are omitted, as are also all quotations from the poetical writings and letters of the subjects of the biographies.

The notices are arranged in alphabetical order, beginning with ابراهيم النخعي ابو عمران and ending with يونس بن محمد بن منعة

The colophon runs as follows:—

قال الفقيه محمد بن ناجي رحمهم الله تعالى قال المصنف [تمّ] الكتاب الذي سميته وفيات الاعيان و انباء ابناء الزمان بحمد الله تعالى يوم الاثنين العشرين من جمادى الاخر سنة ٦٧٢ بالقاهرة...... و كان الفراغ من رقم هذه النسخة المباركة ان شاء الله تعالي عقيب اول الظهر يوم الخميس ثامن شهر رجب من سنة ٩٩٩ •

Written in Naskh, mostly without diacritical points. Dated, Thursday, the 8th Rajab, A.H. 999 = A.D. 1591.

Short lacunae are found on foll. 45b, 190a, and 230a.

The last folio contains a short extract from كتاب السلوك لدول الملوك, the well-known work of Abû'l-'Abbâs Ahmad bin 'Alî al-Maqrîzî (*d.* A.H. 845 = A.D. 1442).

No. 652.

foll. 110; lines 21–25; size $10\frac{3}{4} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5$.

نكت الهميان في نكت العميان

NUKAT AL-HIMYÂN FÎ NUKAT AL-'UMYÂN.

A biographical dictionary of prominent men who were either born blind or lost their eye-sight and became totally blind, from the beginning of Islâm to the time of the author.

Author: Ṣalâḥaddîn Abû'ṣ-Ṣafâ Khalîl bin Aibak aṣ-Ṣafadî صلاح الدين ابو الصفا خليل بن ايبک الصفدي. He was born in Ṣafad (a town in the province of Damascus), A.H. 696 = A.D. 1296. According to his own statement, his father did not care to educate him; but at the age of twenty he himself applied his mind to study. He studied under several renowned scholars, such as يونس بن ابراهيم الدبوسي (*d.* A.H. 729 = A.D. 1329), ابن سيد الناس (*d.* A.H. 734 = A.D. 1334), ابن نباتة (*d.* A.H. 768 = A.D. 1367), ابو حيان محمد بن يوسف (*d.* A.H. 745 = A.D. 1344) and يوسف بن عبدالرحمن المزي (*d.* A.H. 742 = A.D. 1341). Our author soon acquired a considerable knowledge in various branches of learning, and became an authority in Arabic literature. He was a good caligrapher, and copied about five hundred books. He served as a writer in government offices in Egypt and Damascus, and then as Secretary to the Government of Halab. He also held the post of the Head-Treasurer (وكيل بيت المال) of Syria. He died in A.H. 764 = A.D. 1363. For his life, see Ṭabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 136ª; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 153ª; Dustûr al-I'lâm, fol. 80ª; and Ad-Durar al-Kâminah, vol. i, fol. 199ª.

Beginning:—

الحمد لله الذي لا تدركه الابصار و هو يدرک الابصار الخ •

In his preface, the author tells us that in the course of preparing the present work he consulted the following three works, in which separate chapters are devoted to accounts of blind men:—

1. كتاب المعارف, by Ibn Qutaibah (*d.* A.H. 276 = A.D. 889).

2. تلقيح فهوم اهل الا ثر, by Ibn al-Jawzî (*d.* A.H. 597 = A.D. 1200).

3. راس مال النديم, by Abû'l-'Abbâs Aḥmad bin 'Alî bin Bânah.

The notices are arranged in alphabetical order, beginning with ابراهيم بن اسحاق الضرير and ending with يونس بن ميسرة الا عمى.

For another copy of the work, cf. Berlin, No. 9866. See also Brock., vol. ii, p. 32.

Written in fair Naskh. Foll. 1–24 and 105–110 were inserted by محمد بن اسمعيل الميمني in A.H. 1302 = A.D. 1884; while the rest of the copy seems to be somewhat older. Four fly-leaves at the end contain a list of the contents of the work.

No. 653.

foll. 45; lines 27; size 11 × 7; 8 × 5.

[ذكر الاسماء المذكورين في جامع الامهات]

[DIKR AL-ASMÂ' AL-MADKÛRÎN FÎ JÂMI' AL-UMMAHÂT.]

Biographical notices of those persons whose names occur in the well-known work on the principles of law, according to the Mâlikî School, by Ibn Ḥâjib (*d.* A.H. 646 = A.D. 1248), entitled *Jâmi' al-Ummahât*, also designated *Mukhtaṣar al-Muntahâ*.

The title of the present work cannot be traced; but in the last line the work is described as follows:—

و هذا آخرما تهيا جمعه من ذكر الاسماء المذكورين في جامع الامهات *

The author's name, Muḥammad bin 'Abdassalâm, appears in the following imperfect colophon:—

فرغ منه مولفه عبد ربه...محمد بن عبد السلام ... في اليوم المبارك

الحادي عشر من شوال المبارك سنة ... و جعله من العالمين و العاملين *

The author repeatedly refers to another work of his, entitled غنية الراغب في تصحيح ابن الحاجب (see foll. 23ᵇ and 43ᵇ), which cannot be traced anywhere. The latest authority quoted is 'Abdarraḥîm bin al-Ḥusain bin al-'Irâqî, who was born in Egypt, A.H. 725 = A.D. 1325, and died at Cairo in A.H. 806 = A.D. 1404. Al-'Irâqi was a teacher of the author, and was still alive when the present work was under compilation, as appears from the following quotation (fol. 38ᵇ.):—

و اما الذمي فرجل من انباط الشام كذا اجاب سوالي شيخنا حافظ الوقت ابو الفضل عبد الرحيم بن الحسين بن العراقي قال رضي الله عنه الاثر المذكور منقطع و ضعيف وليس فيه انه قتله حرابة و الحديث رواه البيهقي في سننه الكبري و في الخلافيات من طريق الشافعي انتهي كلام شيخنا ادام الله النفع به •

For Al-'Irâqî's life and works, see Al-Qabasal-Ḥâwî, vol. i, fol. 102b; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 187b; Tâj aṭ-Ṭabaqât, vol. ix, fol. 76b; and Brock., vol. ii, p. 65.

Beginning:—

الحمد لله حمدا يوافي نعمه و يكافي مزيده ... و بعد فهذه اوراق تتضمن ذكر شي مما تيسر الاطلاع عليه من مواليد الاسماء الاعلام المذكورين في مختصر الفروعي للشيخ الامام ابي عمرو ابن الحاجب و وفاتهم و اعمارهم و بلادهم و شيوخهم ... من تصانيفهم و مناصبهم التي باشروها ناقلا ذلك من مدارك القاضي عياض وغيرها من التواريخ المشهورة كتاريخ بغداد و دمشق و كتب الحافظ الذهبي وغير ذلك الخ •

I is much to be regretted that the top corner of the last folio has been torn off, since it would appear to have contained information regarding the author's visit to the tomb of Ibn Ḥâjib at Alexandria as well as the date of compilation of the present work, etc.

The work is arranged under the following main headings:—

1. The Prophets: Muḥammad, Abraham, and Christ, fol. 1a.
2. The four Caliphs, fol. 3a.
3. The companions of the Prophet, fol. 5b.
4. The followers of the companions of the Prophet, fol. 12a.
5. The contemporaries and pupils of Imâm Mâlik, fol. 20a.
6. The eminent doctors of the Mâlikî school and other learned men, fol. 24b.
7. A *Faṣl* dealing with names of persons and titles of the books, referred to in the Jâmi'al-Ummahât, with regard to the authenticity of which there is some doubt, fol. 36a.
8. A biographical account of 'Usmân bin 'Umar, called Ibn Ḥâjib, the author of the Jâmi' al-Ummahât, fol. 43b.

In a note at the end, the scribe (موسى بن عثمان بن عبد الرحمن الدحميني المالكي) says that the present copy was transcribed from the

author's autograph copy, and collated with the same in A.H. 899 = A.D. 1494. Written in clear Arabian Naskh, with the headings, which are repeated as marginal headings, in red. There are numerous gaps and lacunae throughout.

No. 654.

foll. 320; lines 27; size $10\frac{1}{4} \times 7\frac{1}{2}$; $7 \times 4\frac{3}{4}$.

الدرر الكامنة في اعيان المائة الثامنة

AD-DURAR AL-KÂMINAH FÎ A'YÂN AL-MI'AT AṢ-ṢÂMINAH.

A comprehensive biographical dictionary of learned and eminent men, who lived in the 8th century of the Hijrah; complete in two separate volumes.

Author: Shihâbaddîn Aḥmad bin 'Alî bin Muḥammad, known as Ibn Ḥajar al-'Asqalânî شهاب الدين احمد بن علي بن محمد المعروف بابن حجر العسقلاني (*d.* A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part i, No. 159.

Vol. I.

Beginning:—

الحمد لله الذي يحيي و يميت و له اختلاف الليل و النهار ...

... اما بعد فهذا تعليق مفيد جمعت فيه تراجم من كان في المأية الثامنة من الهجرة النبوية من ابتداء سنة احدي و سبعماية الي اخر سنة ثماني مأية من الاعيان و العلماء و الملوك و الامراء و الكتاب و الوزراء و الادباء و الشعراء الخ *

The biographical notices are arranged in strict alphabetical order, beginning with ابراهيم بن احمد بن ابراهيم بن عبد الله بن عبد المنعم الحلبي الحنفي المعروف بابن الرعياني. The present volume ends with عطيه بن المكين بن اسمعيل بن عبد الوهاب بن محمد بن عطيه بن المسلم بن رجا اللخمي الاسكندراني.

We are told at the end of the second volume, that the author completed this work in its original form in A.H. 830 = A.D. 1426; but that he went on adding to it down to A.H. 837 = A.D. 1433. Even then, however, he had not completely carried out his plan, having still unutilised material for supplementary notices.

The sources, on which the work is based, are fully described in Br. Mus. Suppl., No. 613. For other copies, see Paris, No. 2077; Cairo, vol. v, p. 53; Waliaddîn, No. 2417: Wien. No. 1172; Bûhâr, No. 271; and Râmpûr, p. 635. See also Brock., vol. ii, p. 70; and Ḥâj. Khal., vol. iii, p. 217.

No. 655.

foll. 354; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with علي بن ابراهيم بن اسد المصري الحنفي and ending with يونس النوروزي.

Both volumes are dated, A.H. 1313 = A.D. 1896; and were transcribed by 'Alî bin Muḥammad ar-Rifâ'î in Haidarâbâd. at the instance of the founder of the library.

Written in fair Naskh, with numerous gaps and short lacunae. marked with the words: بياض في الاصل, within double red-ruled borders. The headings are in red.

A list of the contents is prefixed to each volume.

No. 656.

foll. 158; lines 29; size $6\frac{3}{4} \times 4\frac{1}{2}$: $5\frac{1}{2} \times 3\frac{1}{4}$.

دستور الاعلام بمعرفة الاعلام

DUSTÛR AL-I'LÂM BIMA'RIFAT AL-A'LÂM.

A most concise biographical dictionary of saints, Ṣûfîs, traditionists, jurists, poets, writers, kings. Amirs and other eminent men. from the first year of the Hijrah down to the beginning of the twelfth century.

The work was originally compiled by Jamâladdîn Muḥammad bin 'Umar bin Muḥammad bin Aḥmad at-Tammî at-Tûnisî, commonly called Ibn 'Azam جمال الدين محمد بن عمر بن محمد بن احمد التميمي التونسي الشهير بابن عزم; but subsequently additions to it were made by the following scholars:—

1. Quṭbaddîn Muḥammad bin Aḥmad al-Makkî an-Nahrawâlî (*d.* A.H. 990 = A.D. 1582). For his life and works, see Brock., vol. ii, p. 381; and an-Nûr as-Sâfir, fol. 194[b].

2. Zainaddîn bin Muḥammad bin Aḥmad al-Baṣrawî (*d.* A.H. 1102 = A.D. 1691). For his life and works, see Tâj at-Ṭabaqât, Mujallad xii, part i, fol. 7[b]; Silk ad-Durar, vol. ii, p. 120; and the present work, fol. 19[b].

3. Ibrâhîm bin Muḥammad bin Kamâladdîn Muḥammad bin Ḥamzah al-Ḥusainî (*d.* A.H. 1120 = A.D. 1708). For his life and works, see Silk ad-Durar, vol. i, p. 22; and Tâj at-Ṭabaqât, Mujallad xii, part i, fol. 222[b].

4. Ibrâhîm bin Sulaimân al-Jînînî (*d.* A.H. 1108 = A.D. 1696). For his life and works, see Silk ad-Durar, vol. i, p. 6; and Taj aṭ-Ṭabaqât. Mujallad xii, part i, fol. 49[b].

The author of the original work. Ibn 'Azam, was born in Tunis, A.H. 816 = A.D. 1413. He left Tunis for Egypt in A.H. 837 = A.D. 1433, and attended the lectures of 'Umar al-Baslaqûnî (*d.* A.H. 842 = A.D. 1438) and other eminent 'Ulamâ.' In A.H. 840 = A.D. 1436, he made a pilgrimage to Ḥaramain. and for a long time stayed at Medina, where he studied Ḥadîṣ under Sirâjaddîn 'Umar bin Muḥammad al-Kâzarûnî (*d.* A.H. 865 = A.D. 1461; see Al-Qabas al-Ḥâvî. vol. ii, fol. 167[a]). In A.H. 847 = A.D. 1443. he came back to Egypt and studied Ḥadîṣ under the celebrated traditionist, Ibn Ḥajar al-'Asqalânî (*d.* A.H. 852 = A.D. 1449). He also visited several towns of Syria and Palestine. In A.H. 849 = A.D. 1446. he revisited Mecca and settled there permanently.

Besides the present work and those mentioned in Brock., vol. ii, p. 173. the following compilations of the author are enumerated in the Mu'jam of Ibn Fahd. fol. 248[b]:—

1. الكتائب الكامنة من و فيات اعيان التاسعة و الثامنة
2. الوافي على الحقيقة بوفيات الخليقة
3. تقريب الطالب الشاسعة بوفيات المائة التاسعة

The author's main business was copying books and selling them, especially the more popular books of Shaikh Muḥîyaddîn Ibn al-'Arabi (*d.* A.H. 638 = A.D. 1240). The author died at Mecca, A.H. 891 = A.D. 1486. For full details of his life, see Mu'jam of Ibn Fahd, fol. 248[b].

Beginning:—

الحمد لله الذي تفرد بما ليس لغيره العزة و الغنا الخ

The work is arranged in alphabetical order, the notices under each letter being classified according to the following five *Qism* :—

1. الاول في من اشتهر باسم كمالك و الجنيد و الحجاج
2. الثاني فيمن اشتهر بكنية كابي الاسود وابي داود وابي تمام
3. الثالث فيمن اشتهر بنسب او سبب او لقب كالجوهري و الحريري و قطرب و كراع النمل *
4. الرابع فيمن اشتهر بابن كابن العربي و ابن الاكفاني
5. الخامس فيمن اشتهر بصاحب كصاحب الكتاب الفلاني و البلدان الفلانية *

For another copy of the work, cf. Berlin, No. 9876. See also Ḥâj. Khal., vol. iii, p. 225, and Brock.. vol. ii. p. 173.

Written in fair Naskh, with the headings in red. Dated. A.H. 1123 = A.D. 1711. Slightly damp-stained.

Scribe : محمد بن عبد اللطيف الحنبلي.

There are two notes on the title-page, the first of which contains a very short biographical sketch of our author extracted from Sakhâwî's Aḍ-Ḍaw' al-Lâmi', and the second, a biographical notice of Ḥamzah bin Aḥmad al-Ḥusainî (*d.* A.H. 874 = A.D. 1469).

The MS. was presented to the library by Dr. 'Azîmaddîn Aḥmad of Patna city (in the name of his brother. the late Ḥakîm Fahîmaddîn Aḥmad).

No. 657.

foll. 160; lines 25; size 7 × 5¼; 5 × 2⅞.

القبس الحاوي لغرر ضوء السخاوي

AL-QABAS AL-ḤÂWÎ LIĠURARI ḌAW' AS-SAKHÂWÎ.

An abridgment of As-Sakhâwî's *Aḍ-Ḍaw' al-Lâmi' Fi A'yân al-Qarn at-Tâsi'*, a work containing biographical notices of eminent scholars, who flourished in the 9th century of the Hijrah ; complete in two separate volumes.

Author of the abridgment : Zainaddîn Abû Ḥafṣ 'Umar bin Aḥmad bin 'Alî bin Maḥmûd ash-Shammâ' al-Aṣari ash-Shâfi'î al-Ḥalabî زين الدين ابو حفص عمر بن احمد بن علي بن محمود الشماع الاثري

الشافعي الحلبي. He was born in A.H. 880 = A.D. 1475, and died in A.H. 936 = A.D. 1529. See Dustûr al-I'lâm, fol. 73ª; Ḥâj. Khal., vol. iv, p. 122; and Brock., vol. ii, p. 304.

Vol. I.

Beginning:—

الحمد لله الذي وفق اقوا ما من عباده الي اقتفاء اثر افضل عباده الخ

In his preface, the author, after dwelling on the importance of biographical works, tells us that, in A.H. 927 = A.D. 1521, he received a copy of *Aḍ-Ḍaw' al-Lâmi'* from Jârallah al-Makkî (*d.* A.H. 954 = A.D. 1547). Some years previously, viz., in A.H. 916 = A.D. 1510, he tells us that he had requested Jârallâh's father, 'Izzaddîn 'Abdal 'Azîz (*d.* A.H. 921 = A.D. 1515), to show him the afore-said book; but 'Izzaddîn refused to do so, on the ground that some of the notices in the book contained disparaging remarks, which ought not to be made public. This statement of 'Izzaddîn drew our author's attention to the contents of the work, which he perused carefully, and found to consist of the following four classes of entries:—

I. Lives of those scholars, who are praised for their vast learning and excellent character.

II. Lives of those scholars, whose learning is said to be limited.

III. Shorter notices of scholars, who are referred to disparagingly.

IV. Shorter notices of persons of quite ordinary merits, not worthy of the attention of the biographer.

He then goes on to say that, in the present abridgment, he has omitted the unpleasant remarks found in the original, and has added useful information from other sources, such as the work of biography of Jalâladdîn as-Suyûṭî (probably, the Buġyat al-Wu'ât), 'Izzaddîn Ibn Fahd al-Makkî's al-Mu'jam, and Jârallâh bin 'Izzaddîn's al-Mu'jam. The symbols used to distinguish these additions are defined thus:—

و اعلم اني اذا نقلت كلام صاحب الاصل علي الترجمة برمته قلت انتهي بحروفه و الا قلت انتهي ملخصا ثم ان كان المترجم من مشائخي الذين اخذت عنهم ذكرت ما وقع لي معه و ربما زدت في الترجمة من كلام شيخنا العلامة جلال الدين السيوطي او من معجم شيخي الحافظ عزالدين بن فهد المكي و كذا من معجم ولده صاحبنا المحدث فخرالدين جار الله حيث اقول قال شيخنا فالمراد الاول اوقال شيخي فالثاني المقول او قال الثالث جعله من الاخيار وربما صرحت باسمائهم و الاول لمراعاة الا ختصار

The author of the abridgment states further that he has also supplied the dates of the death of those persons, who died after the compilation of the original work.

The work is arranged in alphabetical order, beginning with ابراهيم بن احمد الابودري الازهري. The present volume ends with the account of عمر بن خليل ابن الفرس الكردي.

The present MS. was transcribed from the author's autograph copy, as stated in the following note at the end:—

هذا اخر ما وجدته بخط مؤلفه ...... و كتبه بيده عبدالرزاق بن محمود الحريري الحلبي الشافعي القادري ...... و كان الفراغ ليلة الجمعة بعد العشاء الاخرة اول النصف الثاني من جمادي الاولي سنة اربع عشرة و الف هجرية •

Biographical notices of the following three scholars (who do not find a place in the work) are added from other sources, in a different hand, in the margins of foll. 51[b], 58[b], and 155[b], respectively:—

1. Shihâbaddîn Aḥmad bin Muḥammad bin 'Usmân al-Khalîlî al-Qudsî (*d.* A.H. 805 = A.D. 1402), extracted from Al-Uns al-Jalîl.

2. Shihâbaddîn Aḥmad ar-Ramlî (*d.* A.H. 957 = A.D. 1550), extracted from the Nuskhat al-Wujûd.

3. Ṣâ'inaddîn 'Alî al-Iṣfahânî (*d.* A.H. 835 = A.D. 1432). No reference is given for this notice.

No. 658.

foll. 130; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with عمر بن رسلان البلقيني.

A note by the scribe in the margin of the last folio runs thus:—

اقول و بالله التوفيق هذا اخر ما وجدته بكراسة ورق من المسودة بخط المولف رحمه الله فكتبتها و ارجو الله سبحانه ان يمن علينا باتمامه كما من بابتدائه لان المولف رحمه الله تعالى لم يكمل المبيضة لكن المسودة تامة بخطه •

The present copy is defective after fol. 121ª, and the notices (arranged alphabetically under proper names) are wanting after the account of Mûsâ bin Aḥmad as-Subkî, as are also parts of that portion of the work dealing with the Kunyahs. Four folios, 122ª to 125ᵇ, apparently meant for the insertion of notices, are left blank.

Both volumes are written in fair Nas<u>kh</u>, with lacunae and gaps in many places. The headings, which are also repeated in the margins, are in red. Dated, A.H. 1023 = A.D. 1614.

Scribe: عبدالرزاق بن احمد الحريري الحلبي.

Short notices, from other sources, of the following eminent learned men are written in a different hand in the margins of foll. 22ᵇ, 55ª, 87ᵇ, 119ª, 119ᵇ, 122ª and 125ᵇ, respectively:—

1. <u>Sh</u>amsaddîn Muḥammad bin Ibrâhîm a<u>sh</u>-<u>Sh</u>irwânî (*d.* A.H. 873 = A.D. 1468), from the Târîkh Ibn 'Iyâs.

2. Muḥammad bin Ḥasan bin 'Alî al-Baijûrî (*d.* A.H. 822 = A.D. 1419). No reference is given for this notice.

3. As-Sayyid a<u>sh</u>-<u>Sh</u>arîf al-Jurjânî (*d.* A.H. 838 = A.D. 1435), from the Maṭla'as-Sa'dain.

4. Muḥammad Faṣîḥaddîn (*d.* A.H. 837 = A.D. 1434), from the Maṭla'as-Sa'dain.

5. Muḥammad Faṣîḥaddîn an-Niẓâmî (*d.* A.H. 919 = A.D. 1513), from the Ḥabîb as-Siyar.

6. Sa'daddîn Mas'ûd at-Taftâzânî (*d.* A.H. 916 = A.D. 1510), from the Ḥabîb as-Siyar.

7. Abû Bakr bin 'Abdallâh al-'Aidarûs (*d.* A.H. 914 = A.D. 1508), from the Târîkh al-Yaman.

No. 659.

foll. 245; lines 23; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{2}$.

النور السافر في اخبار القرن العاشر

AN-NÛR AS-SÂFIR FÎ A<u>KH</u>BAR AL-QARN AL-'ÂSHIR.

A work containing biographical notices of eminent scholars and Ṣûfîs of the 10th century of the Hijrah, arranged chronologically.

Author: Muḥîyaddîn Abû Bakr 'Abdalqâdir bin <u>Sh</u>aikh bin 'Abdallâh bin <u>Sh</u>aikh bin 'Abdallâh bin al-'Aidarûs al-'Alawî محيي الدين ابو بكر عبد القادر بن شيخ بن عبد الله بن شيخ بن عبد الله بن العيدروس العلوي. The author, who belonged to the well-known Al-'Aidarûs

family of Yaman, was born at Aḥmadâbâd (Gujarât) on Thursday, the 20th Rabî' I, A.H. 978 = A.D. 1570. He gives us his autobiography in the present work (foll. 170ª–175ª); and in the list of his works contained therein we may note the following, besides those mentioned in Brock., vol. ii, p. 419 :—

الحدائق الخضرة في 2. ; الفتوحات القدوسية في الخرقة العيدروسية 1.
الا نموذج اللطيف في اهل بدر 3. ; سيرة النبي عليه السلام و اصحابه العشرة
; منح الباري بختم البخاري 5. ; الحواشي الرشيقة علي العروة الوثيقة 4. ; الشريف
عقد اللآل بفضائل 7. ; الجوهر المتلالي في كلام الشيخ عبد الله في الغزالي 6.
; بغية المستفيد بشرح تحفة المريد 9. ; خدمة السادة بني علوي 8. ; الآل
الروض الاريض والفيض 11. ; شرح علي قصيدة الشيخ ابي العيدروس 10.
قرة العين 13. ; اتحاف اخوان الصفاء بشرح تحفة العرفاء 12. ; المستفيض
في مناقب الولي عمر بن محمد حسين .

He died at Aḥmadâbâd in A.H. 1038 = A.D. 1628. See 'Iqd al-Jawâhir, fol. 124ª; Khulâṣat al-Aṣar, vol. ii, p. 440; Tâj aṭ-Ṭabaqât, vol. xi, fol. 71ª; Al-Mashra' ar-Rawî, vol. ii, part i, fol. 283ᵇ.

Beginning :—

الحمد لله رب العالمين ...... وبعد فهذا انموذج لطيف و عنوان شريف
ذكرت فيه وفيات من ظفرت بتاريخ وفاته ممن مات في هذا القرن الذي
اوله احدي و تسعمائة ختم بالحسني من سائر العلماء و الصلحاء الخ •

The work was completed at Aḥmadâbâd on the 12th Rabî' II, A.H. 1012 = A.D. 1603, as stated in the following colophon :—

و قع الفراغ من تاليف هذا التاريخ اللطيف في يوم الجمعة ثاني
عشر شهر ربيع الثاني سنة اثني عشر بعد الالف •

For other copies see Br. Mus., No. 937; Bûhâr, No. 273; and Râmpûr, p. 650. See also Brock., vol. ii, p. 418; and Ḥâj. Khal., vol. vi, p. 392.

Written in fair Naskh, within red and blue ruled borders. Dated, A.H. 1113 = A.D. 1702.

Scribe : محمد بن علي السندوان باعلوي .

The title-page contains a short biographical notice of the author, extracted from 'Iqd al-Jawâhir wa'd-Durar of Ash-Shillî.

The title-page also contains a seal and signature of one Muḥammad bin 'Abdallâh al-Lahîdî al-Aḥmadî al-Anṣârî ash-Shâfi'î, dated A.H. 1122 = A.D. 1710. There is also a note by 'Abdallâh bin Sayyid

'Aidarûs bin' Alî bin Abî Bakr al-'Alawî al-Husainî, who tells us that he purchased the present MS. at Shâhjahânâbâd (Delhi) on the 20th Rabî' I, A.H. 1150 = A.D. 1737.

No. 660.

foll. 267; lines 21; size 9¾ × 6¼; 7½ × 4½.

عقد الجواهر و الدرر في اخبار القرن الحادي عشر

'IQD AL-JAWÂHIR WA'D-DURAR FÎ AKHBÂR AL-QARN AL-HÂDÎ 'ASHAR.

A work containing biographical notices of eminent scholars of the 11th century of the Hijrah, from A.H. 1001 to A.H. 1093, arranged chronologically.

Author: Jamâladdîn Abû 'Alawî Muhammad bin Abî Bakr bin Ahmad ash-Shillî-al-Hadramî ابو علوي محمد بن ابي بكر بن احمد الشلي الحضرمي. He was born at Tarîm (a town in the province of Hadramaut), in the middle of Sha'bân, A.H. 1030 = A.D. 1621. He studied under his father and several other distinguished scholars. After finishing his education, he visited India, and then made a pilgrimage to Haramain. In A.H. 1072 = A.D. 1661 he accepted the post of professor in the Madrasah attached to the holy mosque of Mecca; but he served only a few years, and then resigned on account of ill-health.

Besides the present work, and that mentioned in Brock., vol. ii, p. 383, the following works of the author are enumerated in the Khulâsat al-Asar (vol. iii, p. 336):—

1. رسالة في علم المجيب; 2. رسالة في علم الميقات; 3. رسالة في المقنطر; 4. رسالة في معرفة ظل الزوال; 5. رسالة في معرفة اتفاق المطالع و اختلافها; 6. رسالة في الا صطرلاب; 7. شرح جمع الجوامع للسيوطي; 8. المنحة المكية شرح مختصر الرحبية *

He died at Mecca, in A.H. 1093 = A.D. 1682. See Khulâsat al-Asar, vol. iii, p. 336; and Tâj at-Tabaqât, vol. xi, fol. 249b.

Beginning:—

الحمد لله الذي انشا الموجودات بقدرته الخ *

For other copies see Br. Mus., No. 938; and Râmpûr, p. 641. See also Brock., vol. ii, p. 383.

Written in ordinary Naskh, with many lacunæ and blank spaces. Dated, A.H. 1313 = A.D. 1895.

Scribe: عبد الله بن صالح بن عبود.

No. 661.

foll. 279, lines 23; size 13¾ × 9½ : 6¾ × 5½.

خلاصة الاثر في اعيان القرن الحادي عشر

KHULÂṢAT AL-AṢAR FÎ A'YÂN AL-QARN AL-ḤÂDÎ 'ASHAR.

A well-known biographical dictionary of learned and holy men, who lived in the 11th century of the Hijrah; complete in four volumes.

Author: Muḥammad Amîn bin Faḍlallâh al-Muḥibbî محمد امين بن فضل الله المحبي. He was born in Damascus, A.H. 1061 = A.D. 1651. He studied under his father and several other eminent scholars. After finishing his education, he made a pilgrimage to Ḥaramain, and also visited several places in Asia Minor and Egypt. Subsequently, he came back to Damascus, where he served as a professor in the Madrasah Al-Amîniyah. Our author wrote several books, which won general appreciation. Besides the present work, and those mentioned in Brock., vol. ii, p. 293, the following compositions of the author are enumerated in the Silkad-Durar, vol iv, p. 86:—

1. قصد السبيل فيما في لغة العرب من الدخيل; 2. كتاب امالي; 3. الناموس علي القاموس.

Our author died in Damascus, A.H. 1111 = A.D. 1699. See Silk ad-Durar, vol. iv, p. 86; and Tâj at-Ṭabaqât, vol. xii, part i, fol. 66ᵇ.

Vol. I.

Beginning:—

يا من احصي بلطفه الخلائق عددا الخ

The present volume ends with the account of الحسن بن ابي بكر بن سالم بن عبدا لله بن عبدالرحمن السقاف.

Copies: Berlin, No. 9893; Ref., No. 369; Paris, No. 2083; Wien, No. 1192; Br. Mus., Nos. 1304.5 and 1648. See also Brock., vol. ii, p. 293.

The work was edited and published by Muṣṭafâ al-Wahbî in Egypt. A.H. 1284.

No. 662.

foll. 276; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with حسن بن نمي and ending with الملا عبد الكريم.

No. 663.

foll. 278; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with عبد الكريم بن سنان and ending with محمد بن عبد الرحيم بن محمد قاضي العسكر.

No. 664.

foll. 301; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with محمد بن عبد العزيز البهائي and ending with يوسف الرخي القدسي.

Written in ordinary Naskh. It is to be observed that the editor's note at the end of the printed edition (A.H. 1284 = A.D. 1867 is copied verbatim at the end of the present volume, indicating that all these volumes were copied from the printed edition. All are in the same hand.

No. 665.

foll. 320; lines 26–30; size 14½ × 9½; 13 × 8½.

تاج الطبقات

TÂJ AṬ-ṬABAQÂT.

A reliable and comprehensive work, of which the present is believed to be a unique copy, comprising biographical notices of the Prophet Muḥammad, companions of the Prophet, saints, Ṣûfîs and eminent scholars, from the beginning of the Hijrah era up to the end of the 12th century, arranged chronologically.

Author: Muḥammad Amîn bin Muḥammad aṣ-Ṣâliḥ an-Naqshbandî al-Kurdî al-Ayyûbî محمد امين بن محمد الصالح النقشبندي الكردي الايوبي. Our author traces his genealogy from Sulṭân Ṣalâḥaddîn Yûsuf al-Ayyûbî, the celebrated Saladin (A.H. 564–589 = A.D. 1169–1193). He also mentions that Ḥasan bin Mûsâ al-Kurdî al-Bânî, of whom he gives a biographical notice (*Mujallad* xii, part ii, fol. 385), was one of his ancestors. This Ḥasan bin Mûsâ, who was the author of several works, died in A.H. 1148 = A.D. 1735. See Brock., vol. ii, p. 345.

Details of the author's life and the exact date of his death are wanting; but, from the colophon of the last *Mujallad* (No. 686 below), it appears that he lived up to the end of the 13th century of the Hijrah, as he finished the compilation of the said *Mujallad* in A.H. 1299 = A.D. 1882, and was still thinking of compiling another *Mujallad*, comprising biographies of the 13th century A.H.

The full title of the work, as given in the preface, is as follows:—تاج طبقات الاولياء العارفين والعلماء العاملين.

Vol. I, part 1.

Beginning:—

الحمد لله المنفرد باسمه الاسمي المختص بالملك الاعز الاحمي

الخ •

In his preface the author tells us that he had been very fond of literary pursuits from his early youth, and previous to the present compilation had written the following works:—

1. A treatise on the science of agriculture, entitled ترغيب الطالبين في حساب اهل البادية و الزار عين.

2. An astrological work, entitled قوة الجنان في اخراج ضمير الانسان.

3. An Arabic translation of a Turkish work, entitled ايضاح التخيلات في ترجمة الخيالات.

4. An Arabic translation of another Turkish work, entitled ترجمة سياحت نامه ابراز يلية, being an account of 'Abdarraḥmân Åfindî's journey to Brazil (South America).

5. A daily note-book, or روز نامه.

He tells us further that he was actually engaged in the compilation of a detailed work on Ṣufism, and had already completed more than four volumes, when he was one day inspired in a dream to compile the present work. At first he hesitated to take up such a difficult task, owing to the want of materials; but fortunately, when he was staying at Mecca, he found there many useful books suitable for his purpose. He enumerates the following works as his authorities:—

1. *Al-Istî'âb*, by Ibn 'Abdalbarr (No. 692 below).
2. *Al-Iṣâbah*, by Ibn Ḥajar al-'Asqalânî (717 below).
3. *Usd al-Ghabah*, by 'Izzaddîn Ibn al-Aṣîr (No. 702, below).
4. *Ṭabaqât al-Kubrâ*, by As-Suyûṭî (*d.* A.H. 911 = A.D. 1505).
5. *Silk ad-Durar*, by Muḥammad Khalîl al-Murâdî (*d.* A.H. 1206 = A.D. 1791).
6. *Khulâṣat al-Aṣar*, by Al-Muḥibbî (No. 661 above).
7. *An-Nûr as-Sâfir*, by 'Abdal Qâdir al-'Alawî (No. 659 above).
8. *Aḍ-Ḍaw' al-Lâmi'*, by As-Sakhâwî (*d.* A.H. 902 = A.D 1497).
9. *Ad-Durar al-Kâminah*, by Ibn Ḥajar al-'Asqalânî (No. 654 above).
10. *Lawâqiḥ al-Anwâr*, by Ash-Sha'rânî (No. 753 below).
11. *Al-Jawâhir al-Muḍîyah*, by Muḥîyaddîn al-Qurashî (No. 758 below).
12. *Ṭabaqât an-Naḥwîyin*, by As-Suyûṭî (No. 788 below).
13. *Nafaḥât al-Uns*, by 'Abdarraḥmân Jâmî (*d.* A.H. 898 = A.D. 1492).
14. *Ar-Risâlat al-Qushairîyah*, by Abû'l-Qâsim al-Qushairî (*d.* A.H. 465 = A.D. 1074).
15. *Sharḥ ar-Risâlat al-Qushairîyah*, by Zakarîyâ al-Anṣârî (*d.* A.H. 926 = A.D. 1520).
16. *Ash-Shaqâ'iq an-Nu'mâniyah*, by Tâshkûprîzâdah (*d.* A.H. 968 = A.D. 1560).
17. *Ḍail ash-Shaqâiq an-Nu'mânîyah*, by 'Âshiq Bâbâ (*d.* A.H. 979 = A.D. 1571).
18. *Nafḥ aṭ-Ṭîb*, by Al-Maqqarî (*d.* A.H. 1041 = A.D. 1632).
19. *Ṭabaqât al-Ḥanâbilah*, by Ibn Rajab (No. 779 below).

20. *As Suhub al-Wâbilah*, by An-Najdî (No. 785 below).
21. *Ṭabaqât ash-Shâfi'iyah.*
22. *Ṭabaqât al-Ḥuffâẓ*, by Aḍ-Ḍahabî (No 707 below).
23. *At-Târikh al-Kâmil*, by Ibn al-Aṣîr (*d.* A.H. 630 = A.D. 1232).
24. *Wafayât-al-A'yân*, by Ibn Khallikân (No. 649 above).
25. *Subhat al-Marjân*, by Âzâd Bilgirâmî (No. 810 below).
26. *Akhbâr ad-Duwal*, by Aḥmad al-Qarâmânî (*d.* A.H. 1019 = A.D. 1611).
27. *Târikh Ḥamât* (see Ḥâj. Khal., vol. ii, p. 127).
28. *'Ajâ'ib al-Âṣâr*, by Al-Jabarti (*d.* A.H. 1240 = A.D. 1825).
29. *Kitâb al-Khiṭaṭ wal-Âṣâr*, by Al-Maqrizî (*d.* A.H. 845 = A.D. 1442).
30. *Sharh al-Mawâhib al-Laduniyah*, by Az-Zarqânî (*d.* A.H. 1122 = A.D. 1710).
31. *Kitâb aṣ-Ṣilah*, by Ibn Bashkuwâl al-Qurṭubî (*d.* A.H. 578 = A.D. 1183).
32. *Takmilat aṣ-Ṣilah*, by Ibn al-'Abbâr al-Quḍâ'î (*d.* A.H. 658 = A.D. 1260).
33. *Al-Iḥâṭah fî Târikh Garnâṭah*, by Ibn al-Khaṭîb al-Qurṭubî (*d.* A.H. 776 = A.D. 1374).
34. *Mal 'al-'Aibah*, by Ibn Rushaid al-Fihrî (*d.* A.H. 721 = A.D. 1321).
35. *Ṭabaqât al-Qurrâ'*, by Aḍ-Ḍahabî (No. 757 below).
36. *Inbâ' al-Gumr bi 'Abnâ' al-'Umr*, by Ibn Ḥajar al-'Asqalânî (*d.* A.H. 852 = A.D. 1449).
37. *Al-Kawâkib ad-Durriyah*, by 'Abdarra'ûf al-Munâwî (*d.* A.H. 1031 = A.D. 1622).

The entire work is divided into twelve *Mujallad*, each treating of a century; and most of these are subdivided into several parts. The present part of the first *Mujallad* embraces the period from the first to the fourteenth and the earlier months of the fifteenth year of the Hijrah.

Beginning with the account of امام النبيين و سيد المرسلين.......محمد بن عبد الله بن عبد المطلب and ending with that of امام الائمة و اشرف هذه الامة سيدنا نوفل بن الحارث.

The colophon at the end of the last *Mujallad* suggests that all the volumes are in the author's own handwriting.

A table of contents, drawn up by one Muḥammad bin 'Abdallâh al-Manṣûri, is prefixed to each part.

No. 666.

foll. 340; lines and size same as above.

The Same.

Vol. I, part 2.

The second part of the first *Mujallad*, embracing the period extending from the later months of the 15th up to the end of the 44th year of the Hijrah.

Beginning with the account of نعيم بن عبد الله القرشي and ending with that of عتبة بن ابي سفيان.

No. 667.

foll. 340; lines and size same as above.

The Same.

Vol. I, part 3.

The third part of the first *Mujallad*, embacing the period extending from A.H. 45 to the earlier months of A.H. 67.

Beginning with the account of مسلمة بن مخلد and ending with that of احنف بن قيس.

No. 668.

foll. 307; lines and size same as above.

The Same.

Vol. I, part 4.

The fourth part of the first *Mujallad*, embracing the period extending from the later months of A.H. 67 up to the end of A.H. 100.

Beginning with the account of عدي بن حاتم الطائي and ending with that of عبد الرحمن بن مؤمل.

No. 669.

foll. 356; lines and size same as above.

The Same.

Vol. II, part 1.

The first part of the second *Mujallad*, embracing the period extending from A.H. 101 up to the end of A.H. 150.

Beginning with the account of الخليفة سيدنا عمر بن عبد العزيز and ending with that of الامام الاعظم النعمان بن ثابت بن النعمان ابو حنيفة.

No. 670.

foll. 220; lines and size same as above.

The Same.

Vol. II, part 2.

The second part of the second *Mujallad*, embracing the period extending from A.H. 151 up to the earlier months of A.H. 178.

Beginning with the account of الشيخ محمد بن اسحاق and ending with that of الشيخ ابو علي بن عبد الله الكوفي.

No. 671.

foll. 257; lines and size same as above.

The Same.

Vol. II, part 3.

The third part of the second *Mujallad*, embracing the period extending from the later months of A.H. 178 up to the end of A.H. 200.

Beginning with the account of الشيخ ابو سليمان البصري and ending with that of ابو سلمة سيار بن حاتم البصري.

No. 672.

foll. 350; lines and size same as above.

The Same.

Vol. III, part 1.

The first part of the third *Mujallad*, embracing the period extending from A.H. 201 up to the earlier months of A.H. 245.

Beginning with the account of الشيخ حبيب بن الوليد بن حبيب and ending with that of الشيخ ابو الفيض ثوبان بن ابراهيم.

No. 673.

foll. 349; lines and size same as above.

The Same.

Vol. III, part 2.

The second part of the third *Mujallad*, embracing the period extending from the later months of A.H. 245 up to the end of A.H. 300.

Beginning with the account of الشيخ ابو تراب عسكر بن حصين النخشبي and ending with that of الشيخ محمد بن الفضل بن اسحاق ابو سعيد النيسا پوري.

No. 674.

foll. 350; lines and size same as above.

The Same.

Vol. IV, part 1.

The first part of the fourth *Mujallad*, embracing the period extending from A.H. 301 up to the earlier months of A.H. 345.

Beginning with the account of الشيخ احمد بن اسحاق الحميري and ending with that of الشيخ محمد بن حبيب بن امية بن عمرو.

No. 675.

foll. 454; lines and size same as above.

The Same.

Vol. IV, part 2.

The second part of the fourth *Mujallad*, embracing the period extending from the later months of A.H. 345 up to the end of A.H. 400.

Beginning with the account of الشيخ ابو عبد الله محمد بن احمد بن حمدون and ending with that of الشيخ المعتمد بن محمد بن محمد بن مكحول النسفي.

No. 676.

foll. 247; lines and size same as above.

The Same.

Vol. V, part 2.

The second part of the fifth *Mujallad*, embracing the period extending from A.H. 470 up to the end of the fifth century.

Beginning with the account of الشيخ محمد بن هبة الله ابو الحسن الوراق and ending with that of الشيخ محمود بن هبة الله الرامدى.

It is to be noticed that the first part of this fifth *Mujallad*, embracing the period A.H. 401 to 469, is wanting.

No. 677.

foll. 310; lines and size same as above.

The Same.

Vol. VI, part 1.

The first part of the sixth *Mujallad*, embracing the period extending from A.H. 501 up to the earlier months of A.H. 558.

Beginning with the account of الشيخ سليمان بن الخراساني and ending with that of الشيخ الحسن بن علي بن هشام السلولي.

No. 678.

foll. 332; lines and size same as above

The Same.

Vol. VI, part 2.

The second part of the sixth *Mujallad*, embracing the period extending from the later months of A.H. 558 up to the end of the sixth century.

Beginning with the account of الشيخ علي بن موجود بن الحسين بن محمد بن ابراهيم and ending with that of الشيخ ابو الفتوح اسعد بن ابي الفضائل محمود بن خلف بن احمد العجلي.

No. 679.

foll. 240; lines and size same as above.

The Same.

Vol. VII, part 1.

The first part of the seventh *Mujallad*, embracing the period extending from A.H. 601 up to the earlier months of A.H. 658.

Beginning with the account of الشيخ محمد بن عبد العزيز بن خلف الاشبيلي and ending abruptly in the middle of the life of الشيخ محمد بن احمد بن عبد الله بن عيسى بن ابي الرجال احمد بن علي اليونيني.

No. 680.

foll. 222; lines and size same as above.

The Same.

Vol. VII, part 2.

The second part of the seventh *Mujallad*, embracing the period extending from the earlier months of A.H. 658 up to the end of A.H. 700.

Beginning at the point where the previous part ends in the account of الشيخ محمد بن احمد بن عبد الله بن عيسى اليونيني and breaking off abruptly in the middle of the account of الشيخ عبد الوهاب بن عمر الرعياني.

It may be noticed here that the account of عبد الوهاب الرعياني remains unfinished.

No. 681.

foll. 301; lines and size same as above.

The Same.

Vol. VIII.

The eighth *Mujallad*, comprising the biographies of those who lived in the 8th century.

Beginning with احمد بن عبد الرحيم الدمشقي and ending with ظهير الدين الخلوتي.

No. 682.

foll. 359; lines and size same as above.

The Same.

Vol. IX.

The ninth *Mujallad* of the same work, containing the lives of those who lived in the 9th century.

Beginning with the account of الشيخ علي بن سيدي القطب الا وحد محمد وفا and ending with that of الشيخ محمد بن ابي بكر بن عبد الرحمن.

No. 683.

foll. 302; lines and size same as above.

The Same.

Vol. X.

The tenth *Mujallad* of the same work, embracing the period extending from A.H. 901 to A.H. 985.

It may be noticed that no account of the years A.H. 986 to 1000 is found in the present copy.

Beginning with the account of محمد بن عمر بن محمد بن ثابت الدروسي and ending with that of حامد بن محمد الشهير بابن الشيخ دورز.

No. 684.

foll. 275; lines and size same as above.

The Same.

Vol. XI.

The eleventh *Majallad*, containing biographies of those who flourished in the 11th century.

Beginning with the account of الشيخ اسماعيل بن عبد الحق بن محمد الحجازي and ending with that of الشيخ محمد بن ابي السرور محمد بن سلطان الحنبلي.

No. 685.

foll. 320; lines and size same as above.

The Same.

Vol. XII, part 1.

The first part of the twelfth *Mujallad*, embracing the period extending from A.H. 1101 up to the earlier months of A.H. 1152.

Beginning with the account of برهان الدين الشيخ ابراهيم بن العمادي and ending with that of الشيخ ابراهيم بن محمد المعروف بابن سفر الحنفي.

No. 686.

foll. 377; lines and size same as above.

The Same.

Vol. XII, part 2.

The second part of the twelfth *Mujallad*, embracing the period extending from the later months of A.H. 1152 up to the end of the 12th century.

Beginning with the account of الشيخ عمر بن يوسف الحنفي البقراصي and ending with that of نجم الدين بن صالح بن احمد بن محمد بن صالح بن محمد بن عبد الله التمرتاشي.

The colophon runs thus:—

قدتم بحمد الله و حسن توفيقه و عنايته و ذلك الجزء الثاني من القرن الثاني عشر و الحمد لله علي البدء و الختام و كان الفراغ من

تسويدة عصر يوم السبت الحادي و العشرون من شهر رمضان المبارك
سنة تسع و تسعين و مائتين و الف من سنة الهجرة الشريفة النبوية علي
صاحبها افضل الصلاة و اشرف التحيات و ازكي التسليمات الملم و فق
لتاليف القرن الثالث عشر علي الوجه المطلوب بفضلك و منك و كرمك ٭

All the volumes are written in a hasty Naskh.
Dated. A.H. 1299 = A.D. 1882.

COMPANIONS AND TRADITIONISTS.

No. 687.

foll. 56; lines 24; size 9 × 6; 7 × 5.

[كتاب في اسماء الرجال]

(KITÂB FÎ ASMÂ' AR-RIJÂL.)

Fragment of a work containing biographical notices of the companions of the Prophet and of the traditionists who followed them, without title or author's name.

In an endorsement in the margin of fol. 1ᵃ, the work is said to be a fragment of *Al-Mu'talif wa'l-Mukhtalif*, by 'Abdalġanî al-Azdi (*d.* A.H. 409 = A.D. 1018); but internal evidence shows that it is a portion of some work by Imâm Al-Bukhârî (*d.* A.H. 256 = A.D. 870). All the statements made in the work have been narrated directly from those Shaikhs from whom, as we are told by Ad-Dahabî and Al-'Ijlawni, Imâm Bukhârî received traditions, and who flourished long before the afore-said 'Abdalġanî al-Azdî; for instance, Abû 'Âṣim (*d.* A.H. 212 = A.D. 827), Abû Nu'aim (*d.* A.H. 219 = A.D. 834), Âdam bin Abi Iyâs (*d.* A.H. 220 = A.D. 835), and Ismâ'îl bin Abî Uwais (*d.* A.H. 226 = A.D. 841). Moreover, in a note by some scholar in the margin of fol. 44ᵇ, where biographical accounts of Ḥarâm bin Ḥakîm and Ḥarâm bin Mu'âwîyah are given, the writer says that Bukhârî (most probably, meaning the author of the present work) has wrongly

guessed that these men were two different persons while, as a matter of fact, they were one and the same person. The note runs thus:—

حرام بن حكيم و حرام بن معوية هما رجل واحد و وهم البخاري في اخراجه انهما اثنين ٭

We learn from Ḥâj. Khal., vol. ii, p. 117, that Imâm Bukhârî wrote three biographical books dealing with the traditionists; the first a large work, entitled *At-Târîkh al-Kabîr*; the second, a work of medium size, entitled *At-Târîkh al-Awsaṭ*; and the third, a shorter work, entitled *At-Târîkh aṣ-Ṣaġîr* (see No. 688 below). The present MS. is possibly a fragment either of *At-Târîkh al-Kabîr* or *At-Târîkh al-Awsaṭ*.

From the original pagination of the MS., it appears that eight folios are wanting at the beginning. It opens abruptly with the words:—

قال لي ابراهيم بن المنذر عن ابراهيم بن محمد بن عبد العزيز بن عمر .... لمن شهد بدرا فوجدهم ماية رجل لكل رجل باربع ماية دينار و كان عثمان بن عفان فيهم فاخذها الخ ٭

The first complete notice relates to the account of محمد بن عبد الواحد بن ابي حزم القطعي. The work is arranged in alphabetical order, except that the names beginning with Muḥammad have been placed first.

The MS. breaks off abruptly in the middle of the account of خلاد بن يحيى بن صفوان.

Apparently a very old copy. Written in Naskh, with occasional notes and emendations in the margins. Not dated. Probably, 12th century.

No. 688.

foll. 175; lines 13; size 12½ × 9; 8½ × 5¼.

التاريخ الصغير
AT-TÂRÎKH AṢ-ṢAĠÎR.

A well-known work containing notices of the companions, their followers, and other subsequent traditionists.

Author: Abû 'Abdallâh Muḥammad bin Ismâ'îl al-Bukhârî al-Ju'fî ابو عبد الله محمد بن اسمعيل البخاري الجعفي (*d.* A.H. 256 = A.D. 870). For his life, see Lib. Cat., vol. v, part i, No. 129.

Beginning:—

اخبرنا ابو ذر عبد بن احمد بن محمد الهروي ...... قال حدثنا محمد بن اسمعيل ...... كتاب المختصر من تاريخ النبي صلي الله عليه وسلم و المهاجرين و الانصار و طبقات التابعين لهم باحسان ومن بعد هم الخ •

Cf. Berlin, No. 9914, where the contents of the work have been fully described. See also Râmpûr, p. 623; Bûhâr No. 221; and Ḥâj. Khal., vol. ii, p. 117.

Distinctly written in bold Naskh, within red and blue ruled borders. Dated, A.H. 1293 = A.D. 1876.

The work has been lithographed in Allâhâbâd, A.H. 1324.

No. 689.

foll. 325; lines 22; size 13¼ × 8; 10 × 5½.

(A MS. containing two separate works, bound together.)

foll. 1–102ᵃ.

I.

The Same.

Another copy of the preceding work.

Begins as above.

Written in fair Naskh. Dated, A.H. 1315 = A.D. 1898.

foll. 105ᵃ–325.

II.

اسماء رجال الصحيحين

ASMÂ' RIJÂL AṢ-ṢAḤÎḤAIN.

A biographical dictionary of those traditionists, whose names occur in the Ṣaḥîḥ Bukhârî and the Ṣaḥîḥ Muslim.

Author: Abû'l-Faḍl Muḥammad bin Ṭâhir bin 'Alî al-Maqdisî ابو الفضل محمد بن طاهر بن علي المقدسي.

The author, who was himself a great traditionist, and well acquainted with the lives of traditionists, was born in A.H. 448 = A.D. 1056, visited numerous places for the sake of acquiring learning, and finally settled in Hamadân. He died in Baġdâd, A.H. 507 = A.D. 1113, on his way back from Mecca. See Tadkirat al-Ḥuffâẓ, vol. iv, p. 39.

Beginning:—

قال الحافظ ابو الفضل محمد بن طاهر المقدسي رضي الله تعالى عنه - الحمد لله على كل حال و امام كل حاجة و سوال الخ •

The work contains biographical notices of those traditionists who are mentioned in the Ṣaḥîḥ Bukhârî and the Ṣaḥîḥ Muslim, and accounts of whom were subsequently given in two separate works, viz., اسماء رجال صحيح البخاري by Abû Naṣr Aḥmad bin Muḥammad al-Kalâbâdî (*d.* A.H. 398 = A.D. 1007) and اسماء رجال صحيح مسلم, by Abû Bakr Aḥmad bin 'Alî al-Iṣfahânî (*d.* A.H. 428 = A.D. 1036). The author has incorporated the above two works in the present, after making some necessary additions and alterations. See Ḥâj. Khal., vol. i, p. 289.

Written in bold Naskh, with the headings in red. Foll. 103ᵃ–104ᵇ are blank.

Dated, A.H. 1315 = A.D. 1898.

No. 690.

foll. 36; lines 19; size 8 × 7; 6½ × 4.

كتاب الضعفاء الصغير

KITÂB AḌ-ḌU'AFÂ' AṢ-ṢAĠÎR.

A biographical dictionary of weak or rather unreliable traditionists.

By Abû 'Abdallâh Muḥammad bin al-Bukhârî al-Ju'fî ابو عبد الله محمد بن اسمعيل البخاري الجعفي (*d.* A.H. 256 = A.D. 870). See Lib. Cat., vol. v, part i, No. 129.

Beginning:—

اخبرنا الشيخ ابو علي الحسن بن احمد الحداد المقرى قراءة عليه
و انا اسمع في شهر الله الاصم رجب سنة تسع و خمس مائة انبأ ابو نعيم
احمد بن عبد الله بن احمد بن اسحاق الحافظ ببسط محمد بن يوسف
البنا الصوفي قراءة عليه في ذي الحجة سنة ست و عشرين و اربعمائة
انبأ ابو احمد محمد بن احمد بن الغطريف الرناطى بجرجان قال قرأت
على ادم بن موسي الجوازي ثنا ابو عبد الله محمد بن اسمعيل البخاري
باب الالف ابراهيم بن اسمعيل بن مجمع بن جارية الانصاري نروي عنه
و هو كثير الوهم الخ •

Besides the present work, Imâm Bukhârî wrote another biographical dictionary of the unreliable traditionists, entitled *Kitâb aḍ-Ḍu'afâ' al-Kabîr*. See Ḥâj. Khal., vol. iv, p. 118.

Written in fair Naskh.
Not dated. Apparently, a very modern copy.
The work was printed in A.H. 1323.

No. 691.

foll. 26; lines 18; size 8½ × 6; 6 × 4½.

كتاب المنفردات و الوحدان

KITÂB AL-MUNFARIDÂT WAL-WUḤDÂN.

A biographical treatise dealing with those male and female companions of the Prophet, and their followers, who are distinguished by the fact that each is said to have narrated but one Ḥadîs̱ to one single person.

Author: Abû'l-Ḥusain Muslim bin al-Ḥajjâj al-Qushairî ابو الحسين مسلم بن الحجاج القشيري (d. A.H. 261 = A.D. 875). See Lib. Cat., vol. v, part i, No. 188

Beginning:—

قال اخبرنا ابو محمد الحسين بن احمد السمرقندي بقرأتي عليه بنيسابور .... قال سمعت ابا الحسين مسلم بن الحجاج القشيري يقول تسمية من روي عنه رجل او امرأة حفظ او حفظت من رسول الله صلى الله عليه وسلم شيئاً من قول او فعل ولا يروي عن كل واحد منهم الا واحد من مشهور التابعين لاثاني في الرواية عنه الخ *

A copy of the work is noticed in Aṣafîyah, p. 786.

Written in fair Nasta'lîq. Not dated. Apparently, a very modern copy.

No. 692.

foll. 144; lines 19; size 13¼ × 8⅓; 8⅓ × 4⅓.

الاستيعاب في معرفة الاصحاب

AL-ISTÎ'ÂB FÎ MA'RIFAT AL-AṢḤÂB.

The first volume of the well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes.

Author: Abû 'Umar Yûsuf bin 'Abdallah bin Muḥammad bin 'Abdalbarr an-Namarî al-Qurṭubî ابو عمر يوسف بن عبد الله بن محمد بن عبد البر النمري القرطبي. The author was a great traditionist and historian of his time, and was born at Cordova on Friday, the 24th Rabî' II, A.H. 368 = A.D. 978. He held the post of Qâḍî of Lisbon, and died at the age of 95 in Shâṭibah, on the 30th Rabî' II, A.H. 463 = A.D. 1071. For his life, see Tadkirat al-Ḥuffâẓ, vol. iii, p. 324; Al-Ansâb by As-Sam'ânî, fol. 447ª; Itḥâf an-Nubalâ', p. 442; and Ibn Khallikân (De Slane's translation), vol. iv, p. 398.

Vol. I.

Beginning:—

قال ...... الحمد لله رب العالمين جامع الاولين و الآخرين الخ •

The present volume ends abruptly in the middle of the account of الحسين بن علي بن ابي طالب.

For other copies see Br. Mus., No. 1623; Br. Mus. Suppl., No. 623; Brill-Houtsma, No. 195; Cairo, vol. i, p. 225; Ḥamîdîyah, No. 202; Ayâ Ṣûfiyah, No. 453; Köpr., Nos. 238–241; Bashîr Âġâ, No. 85; Calcutta Madrasah, p. 42; Bûhâr, No. 228: and Râmpûr, p. 133. See also Ḥâj. Khal., vol. i, p. 276; and Brock., vol. i, p. 368.

The work was printed in two volumes at Ḥaidarâbâd (Deccan), A.H. 1318.

No. 693.

foll. 152; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with what remains over from the preceding volume of the account of الحسين بن علي بن ابي طالب and ending with that of ظبيان بن كداد الايادي.

No. 694.

foll. 205; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with the account of عبد الله بن قحافة ابوبكر الصديق and ending with that of قيس بن الحصين الحارثي.

No. 695.

foll. 171; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with the account of غالب بن عبد الله. The alphabetical series of proper names ends on fol. 166ᵇ, with يربوع الجهني. There follows the كتاب الكني, containing the accounts of those who are known by their *Kunyah*, arranged also alphabetically. The volume ends abruptly in the middle of the account of ابوامية المخزومي.

No. 696.

foll. 167; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work, beginning with what remains over from the preceding volume of the account of ابوامية المخزومي. The *Kunyah* end on fol. 87ᵇ, with ابويزيد. There follows the كتاب النساء, a chapter containing notices of the female companions of the Prophet, beginning with اروي بنت عبد المطلب and ending with ام ورقة.

All the above five volumes were transcribed by Mîrzâ Ḥaidar Alî at Lucknow, A.H. 1316 = A.D. 1898. Written in fair Naskh, with the headings in red.

No. 697.

foll. 188; lines 17; size 8 × 5½; 5 × 3.

تقييد المهمل و تمييز المشكل

TAQYÎD AL-MUHMAL WA TAMYÎZ AL-MUSHKIL.

A biographical dictionary, which deals with those names, *Nisbah* and *Kunyah* mentioned in the *Al-Jâmi' aṣ-Ṣaḥîḥ* of Imâm Bukhârî and in the *Al-Jâmi' aṣ-Ṣaḥîḥ* of Imâm Muslim, which, because of their similarity to each other, are liable to be confounded.

Author: Abû 'Alî al-Ḥusain bin Muḥammad bin Aḥmad al-Ġassânî al-Jaiyânî ابو علي الحسين بن محمد بن احمد الغساني الجياني.

The author, Al-Jaiyânî, a good philologist and traditionist of Spain, was born in A.H. 427 = A.D. 1035. He began his travels for the purpose of acquiring learning in A.H. 444 = A.D. 1052, served as a professor of Ḥadîṣ in the famous Cordova University, and died on the 12th of Sha'bân, A.H. 498 = A.D. 1105. See Tadkirat al-Ḥuffâẓ, vol. iv, p. 31; and Ibn Khallikân (De Slane's translation), vol. i, p. 458.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين .... و بعد يرحمک الله

فانک سألتني ان اجمع لک ما اشتبه عليک مما يأتلف خطه و يختلف

لفظه من اسماء الرواة و کناهم وانسابهم من الصحابة والتابعين ومن بعدهم

من الخالفين ممن ذکر في الکتابين الصحيحين الخ •

Incomplete at the end. The MS. breaks off abruptly in the middle of the account of ابن اشکاب.

A copy of the work has been described in Berlin, No. 10161. See also Ḥâj. Khâl., vol. ii, p. 397; and Brock., vol. i, p. 368.

Apparently, an old copy. Written in fair Naskh, with the headings in red. The old folios have been re-mounted on new margins.

Not dated. Probably, 16th century.

No. 698.

foll. 203; lines 23; size $9\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

الكمال في اسماء الرجال

AL-KAMÂL FÎ ASMÂ' AR-RIJÂL.

A biographical dictionary of those traditionists whose names occur in the famous six canonical books of Ḥadîṣ.

Author: Taqîaddîn 'Abdalġanî bin 'Abdalwâḥid bin Surûr al-Jammâ'ilî al-Maqdisî تقي الدين عبد الغني بن عبد الواحد بن سرور الجماعيلي المقدسي. He was born at Jammâ'îl (a village in the vicinity of Nâbulus) in A.H. 541 = A.D. 1146. In his early youth he left his home for the sake of acquiring learning, and visited Damascus, Baġdâd, Egypt, Hamadân, Iṣfahân and other centres of Islamic culture and learning. In A.H. 570 = A.D. 1174 he revisited Alexandria,

and heard traditions from the greatest traditionist of the age, Ḥâfiẓ Aḥmad bin Muḥammad as-Silafî (*d.* A.H. 576 = A.D. 1180). Our author specialised in the subject of Ḥadîṣ, in which he acquired profound knowledge and surpassed all contemporary traditionists. He wrote numerous books, and died in Cairo on Monday, the 23rd Rabî' I, A.H. 600 = A.D. 1203. See Taḏkirat al-Ḥuffâẓ, vol. iv, p. 165; Itḥâf an-Nubalâ', p. 302; and Ṭabaqât al-Ḥanâbilah by Ibn Rajab, vol. ii, fol. 15b.

Beginning:—

الحمد لله علي جميع نعمه عدد خلقه و كلمه حمدا يوجب المزيد من فضله و كرمه الخ •

According to the Taḏkirat al-Ḥuffâẓ, the work was originally divided into ten parts. The present MS. is designated on the title-page as the first part. It ends with the account of اسباط ابي اليسع البصري.

The work was finally arranged by the author's son, Jamâladdín Abû Mûsâ 'Abdallâh (*d.* A.H. 627 = A.D. 1229), as stated in the following note on the title-page:—

الجزء الاول من الكمال في اسماء الرجال ...... تاليف الشيخ الامام تقي الدين ابي محمد عبد الغني بن عبد الواحد بن علي بن سرور المقدسي ترتيب ولده الحافظ جمال الدين ابي موسي عبد الله رحمهما الله تعالي •

For other copies see Berlin, No. 9924/5; Br. Mus. Suppl., No. 625/6; Cairo, vol. i, p. 244; and Calcutta Madrasah, p. 43. See also Brock., vol. i, p. 356; and Ḥâj. Khal., vol. v, p. 240.

Written in good Naskh, with occasional vowel-points. Several folios contain marginal notes, which are said to have been copied from those written by An-Nawawî (*d.* A.H. 676 = A.D. 1278) in the margins of the original copy. Not dated. Probably, 15th century.

No. 699.

foll. 226; lines 21; size $9\frac{1}{3} \times 7\frac{1}{4}$; $7\frac{1}{2} \times 5\frac{1}{4}$.

تهذيب الكمال
TAHḎÎB AL-KAMÂL.

The present MS. is defective at the beginning as well as at the end. It contains neither title nor author's name; but in an endorsement on fol. 1ᵃ it is said to be *Tahḏîb al-Kamâl*, which is a revised and enlarged edition of 'Abdalġanî al-Maqdisî's *Al-Kamâl* (No. 698 above).

Author: Jamâladdîn Abû'l-Ḥajjâj Yûsuf bin 'Abdarraḥmân al-Mizzî جمال الدين ابوالحجاج يوسف بن عبد الرحمن المزي (*d.* A.H. 742 = A.D. 1341). See Lib. Cat., vol. v, part i, No. 229.

The MS. begins abruptly with the account of معاذ بن هشام and breaks off in the account of عبيرة الشيباني.

We learn from Ḥâj. Khal., vol. v, p. 240, that Al-Mizzî left this work incomplete; and that it was subsequently continued by 'Alâ'-addîn Muġalṭâ'î bin Qilîj, who divided it into thirteen volumes. Muġalṭâ'î was born in A.H. 689 = A.D. 1290, and died in A.H. 762 = A.D. 1361. For his life, see Ad-Durar Al-Kâminah, vol. ii, fol. 299ᵃ.

For other copies see Berlin, No. 9930/1; Paris, Nos. 2089–91; Br. Mus., No. 1635; Br. Mus. Suppl., No. 627; Cairo, vol. i, p. 233; Hamîdîyah, No. 226; Köpr., No. 272; and Âṣafîyah, vol. i, p. 779. See also Brock., vol. i, p. 360, where the present work is erroneously described as an abridgment of the work by Muḥammad bin Maḥmûd bin al-Ḥasan bin an-Najjâr al-Baġdâdî (*d.* A.H. 643 = A.D. 1245), entitled الكمال في معرفة الرجال.

Plainly written on thick creamy paper in bold Arabian Naskh, with the headings always in red.

There are several marginal notes by Muḥammad bin Ibrâhîm bin al-Muhandis, who tells us that he read this MS. before its author, and collated it with the autograph copy, at Damascus in A.H. 718 = A.D. 1318. Ibn al-Muhandis, the writer of these notes, was one of the teachers of the celebrated traditionist, Aḏ-Ḏahabî. He was born in A.H. 665 = A.D. 1267, and died in A.H. 733 = A.D. 1333. For his life, see Ad-Durar al-Kâminah, vol. ii, fol. 93ᵇ; and Taḏkirat al-Ḥuffâẓ vol. iv, p. 294.

No. 700.

foll. 166; lines 20; size 10×7¼; 7⅛×5¼.

الكاشف في معرفة اسماء الرجال

AL-KÂSHIF FÎ MA'RIFAT ASMÂ' AR-RIJÂL.

An old and exceedingly valuable copy of *Al-Kâshif*, an abridgment of Al-Mizzî's *Tahdîb al-Kamâl* (No. 699 above), by Shamsaddîn Abû 'Abdallâh Muḥammad bin Aḥmad bin 'Usmân bin Qâ'imâz ad-Dahabî شمس الدين ابو عبد الله محمد بن احمد بن عثمان بن قائماز الذهبي, a well-known traditionist and historian, born in Damascus on the 3rd Rabî' II, A.H. 673=A.D. 1274. At the age of eighteen, our author left his home and visited several towns of Syria, Egypt, and Ḥijâz, where he studied under numerous eminent scholars. The number of his teachers surpassed twelve hundred. He served as a professor in several Madrasahs of Damascus, and wrote many useful works. He died on the 3rd Du'l-Qa'dah, A.H. 748=A.D. 1348. See Ṭabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 4^b; Ṭabaqât by Al-Isnawî fol. 101^b; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 145^a; Mir'ât Al-Janân, fol. 458^b; Ad-Durar al-Kâminah, vol. ii, fol. 109^a; Muntakhab as-Sulûk, fol. 38^b; Dustûr al-I'lâm, fol. 50^b; and Brock., vol. ii, p. 46.

Beginning:—

الحمد لله والشكر لله .... يقول محمد بن احمد بن الذهبي

سامحه الله هذا مختصر نافع في رجال الكتب الستة الصحيحين و السنن

الاربعة مقتضب من تهذيب الكمال لشيخنا الحافظ المزي الخ *

The notices are arranged in alphabetical order, beginning with Aḥmad bin Ibrâhîm al-Mawṣilî.

For other copies see Cairo, vol. i, p. 242; Köpr., No. 386; Escur., No. 1779; Âṣafîyah, p. 786; Bûhâr, No. 232; and Râmpûr, p. 138. See also Ḥâj. Khal., vol. v, p. 3.

The present valuable copy, dated A.H. 733=A.D. 1333, was transcribed within the life-time of the author by Abû'l-Fatḥ as-Subkî, as stated in the following colophon:—

وقع فراغ ابي الفتح السبكي نفعه الله من كتابته في الثاني والعشرين

الرجب الفرد سنة ثلاث و ثلثين و سبعمائة *

The scribe, Abû'l-Fatḥ, whose full name was Taqîaddîn Muḥammad bin 'Abdallaṭîf as-Subkî, was born in the month of Rabî' II, A.H. 705 = A.D. 1305. He was an eminent scholar, held several distinguished posts in Egypt and Syria, and died at Damascus on Saturday, the 12th Ḏû'l-Qa'dah, A.H. 744 = A.D. 1344. For notices of his life, see Ad-Durar Al-Kâminah, vol. ii, fol. 166ᵇ; Ṭabaqât by Al-Isnawî, fol. 129ᵃ; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 146ᵃ; Ṭabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 29ᵃ; Ṭabaqât by Ibn al-Mulaqqin, fol. 150ᵃ; and Mir'ât al-Janân, fol. 458ᵃ.

Written on thick creamy paper, in beautiful Naskh, with marginal notes and emendations.

Foll. 40–49, are of paper of a reddish tint. Foll. 94–99 and 150 are seriously water-stained.

The title-page bears the seal and signature of Abû Bakr 'Abdallâh, a teacher of the Madrasah As-Ṣadr al-'Âlî (مدرسة الصدر العالي) at Qandîyah, dated A.H. 1179 = A.D. 1765.

No. 701.

foll. 249; lines 27; size 10 × 6; 8 × 4½.

تقريب التهذيب

TAQRÎB AT-TAHḎÎB.

The well-known biographical dictionary of the traditionists, compiled by Aḥmad bin 'Alî bin Ḥajar al-'Asqalânî احمد بن علي بن حجر العسقلاني (*d.* A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part i, No. 159.

Ibn Ḥajar Al-'Asqalânî first abridged Al-Mizzî's *Tahḏîb al-Kamâl* (No. 699 above) in a work entitled *Tahḏîb at-Tahḏîb*. He then abridged this latter work in a more concise form, entitling it *Taqrîb at-Tahḏîb*.

Beginning:—

الحمد لله الذي رفع بعض خلقه علي بعض درجات ... اما بعد فاني
لما فرغت من تهذيب تهذيب الكمال في اسماء الرجال الذي جمعت فيه
مقصود التهذيب لحافظ عصره ابي الحجاج المزي الخ *

The contents of the present work have been described in Berlin, Nos. 9954–5. See also Cairo, vol. i, p. 232; Âṣafîyah, p. 776; Râmpûr, p. 136; and Brock., vol. i, p. 360. In Ḥâj. Khal., vol. v, p. 243,

it is stated that the composition of the work was completed on the 9th Jumâdâ II, A.H. 808=A.D. 1405; but in the colophon of the present copy, the date of completion is given as A.H. 824=A.D. 1421. The colophon runs thus:—

قال المؤلف ... فرغت من تعليقه يوم الاربعاء اربع عشر جمادي الآخرة سنة ٨٢٤ *

Written in Naskh, with marginal notes and emendations throughout. Foll. 151 and 238–249 are supplied in a later hand. Foll. 224 and 225 should be transposed.

The present copy was collated with the original at Mecca by one Jalâl [bin] Shaikh 'Abdalmalik, commonly known as Al-Muttaqî, as stated in the following note at the end:—

بلغت بالمقابلة بوسع الطاقة والامكان بعون عناية الرحمان من مبدئه و مختتمه في مكة المعظمة تجاه بيت الله زادها الله شرفا و تعظيما ... كتبه الفقير المذنب جلال [بن] شيخ عبد الملك الشهير بالمتقي عفي عنه *

Not dated. Probably, 18th century. Slightly worm-eaten.

The work has been repeatedly printed and lithographed in India, viz., in A.H. 1271, A.H. 1290 and A.H. 1308.

No. 702.

foll. 256; lines 27; size 14 × 9½; 9¼ × 7.

اسد الغابة في معرفة الصحابة

USD AL-ĠÂBAH FÎ MA'RIFAT AṢ-ṢAḤÂBAH.

A very old and valuable copy of the *Usd al-Ġâbah*, the well-known biographical dictionary of the companions of the Prophet, complete in three separate volumes. The first and the third of these are written in the same hand, and are dated, A.H. 693=A.D. 1294, and A.H. 694=A.D. 1295, respectively; while the second, which is not dated, seems to be written in a different and much later hand.

Author: 'Izzaddîn Abû'l-Ḥasan 'Alî bin Abî'l-Karam Aṣîraddîn Muḥammad bin Muḥammad bin 'Abdal-Karîm bin 'Abdalwâḥid ash-Shaibânî, generally known as Ibn al-Aṣîr al-Jazarî عزالدين ابوالحسن علي بن ابي الكرم اثيرالدين محمد بن محمد بن عبد الكريم بن عبد الواحد الشيباني الشهير بابن الاثير الجزري.

Vol. I.

Beginning:—

قال الشيخ ...... الحمد لله المنزه عن ان يكون له نظراء و اشباه الخ *

The author, who was a great traditionist and historian, was born on the 4th of Jumâda I, A.H. 555 = A.D. 1160, at Jazîratu Ibn 'Umar (in Mesopotamia), where he was brought up and received his early education. He went, with his father and his two brothers, Majdaddîn Abû's-Sa'âdât Mubârak (*d.* A.H. 606 = A.D. 1209) and Ḍiyâ'addîn Abû'l-Fatḥ Naṣrallâh (*d.* A.H. 637 = A.D. 1239), to Mawṣil, where he received lessons from Abû'l-Faḍl 'Abdallâh bin Aḥmad aṭ-Ṭûsî, the Khaṭîb of the city (see As-Subkî, vol. v, fol. 243[a]). He then proceeded to Baġdâd, where he attended the lectures of Ya'îsh bin Ṣadaqah al-Furâṭî (*d.* A.H. 593 = A.D. 1197; see Al-Isnawî, fol. 180[a]), Ibn as-Sukainah (*d.* A.H. 607 = A.D. 1211; see *ibid.*, fol. 125[b]), and other eminent scholars. Subsequently, he made a journey to Syria and Jerusalem, where he completed his education under numerous distinguished scholars. Afterwards, he returned to Mawṣil, where he settled permanently, and devoted himself to study and to the composition of the valuable works which he left behind him. The contemporary biographical writer, Ibn Khallikân, whose father was an intimate friend of our author, says that the latter's house was a centre of union for the learned men of the city and for strangers. Ibn Khallikân personally met him, in A.H. 626 = A.D. 1229, at Aleppo; and found him to be a man of the highest accomplishments and the most excellent qualities, but extremely modest. Besides the present work, he wrote the *Kitâb al-Kâmil fi'l-Târikh*, a well-known universal history, from the earliest times down to A.H. 628 = A.D. 1231; which has been edited and published by C. J. Tornberg, in 14 vols., Leyden, A.D. 1851–76, and reprinted in 12 vols., Cairo, A.H. 1290–1303. He also abridged the *Kitâb al-Ansâb* of As-Sam'ânî (No. 646 above), incidentally pointing out the errors of that author and enriching the work with valuable new material (see Ḥâj. Khal., vol. i, p. 456). He died at Mawṣil in the month of Sha'bân, A.H. 630 = A.D. 1234. See Ibn Khallikân (De Slane's translation), vol. ii, p. 288; Ṭabaqât by Ibn al-Mulaqqin, fol. 128[b]; Ṭabaqât by Al-Isnawî, fol. 24[a]; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 73; Ṭabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 245[b]; Taḏkirat al-Ḥuffâẓ, vol. iv, p. 191; Mir'ât al-Janân, fol. 393[b]; and Brock., vol. i, p. 345.

The present volume ends with the account of سيف بن ملك بن ابي الاشعم.

Written in beautiful Naskh, with occasional vowel-points. A

tastefully ornamented square on fol. 1ᵃ, inscribed with the title of the work and the author's name, has been partly torn off; but the contents have been supplied in a later hand. At the bottom of the same folio there is another piece of illuminated writing, mostly effaced, but in which the following words can be read: بدائم العز و البقاء و السعادة و الغنى. These words, as well as the extremely elegant appearance of the MS., suggest that this ornamentation contained the name of some nobleman, for whom this valuable copy was prepared. The title-page also contains an illegible seal and the signatures of several persons to whom the MS. belonged at one time or another.

Dated, the 2nd Ramaḍân, A.H. 693 = A.D. 1294.

Scribe: عبدالمغني بن عبد المؤمن بن ابراهيم بن علي بن بدرالبياني.

The first and third volumes contain valuable marginal notes, the writer of which does not reveal his identity; but in the following note on the title-page, by one Amîn al-Madanî, a teacher in the Madrasah attached to the holy shrine of the Prophet at Medina, he is said to be Al-Ḥâfiẓ Tâjaddîn as-Subkî (*d.* A.H. 771 = A.D. 1369):—

قد اطلعت علي هذه النسخة فوجدتها من اجل النسخ و اصحها و عليها حواشي و تقييدات و ضبط و تحرير بخط الحافظ ابن السبكي المتوفي سنة ٧٧١ و كثيرا ما ينقل عن الذهبي في المشتبه و عن الرشاطي و عن ابن فضل الله العمري في مسالك الابصار و عن الحاكم في المستدرك و عن انساب السمعاني و عن انساب الدمياطي و عليها خط العلامة علي الحلبي المتوفي سنة ١٠٤٤ صاحب السيرة الحلبية المسماة بانسان العيون في سيرة الامين المأمون ـ انتهي و كتبه امين المدني المدرس بالروضة النبوية سنة ١٣٠٨ .

An autograph note by 'Alî bin Ibrâhîm al-Ḥalabî (*d.* A.H. 1044 = A.D. 1634) is found at the end of the present volume. It is identical with that given at the end of vol. iii (see No. 704 below).

No. 703.

foll. 338: lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with باب الشين و الالف and ending with مسلم بن جنادة.

Written in fair Naskh. Not dated. Apparently, 17th century.

No. 704.

foll. 239; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, from باب الميم و الالف to the end.

The following note by 'Alî bin Ibrâhîm al-Ḥalabî ash-Shâfi'î (referred to in No. 702 above) appears at the end :—

مرّ عليه من اوله الي آخره و كذا الجزء الاول من هذه النسخة و اسأل الله ان يمن بالوقوف علي الجزء الثاني ـ الفقير علي الحلبي الشافعي عفي الله عنه ـ سنة ١٠٣٠ ٭

No. 705.

foll. 212; lines 23; size 12×7½; 9×5.

الرياض النضرة في فضائل العشرة

AR-RIYÂḌ AN-NAḌIRAH FÎ FAḌÂ'IL AL-'ASHARAH.

Accounts of the lives and deeds of the ten prominent companions, whose entrance into Paradise was foretold by the Prophet. They are Abû Bakr, 'Umar, 'Uṣmân, 'Alî, Ṭalḥah, Zubair, 'Abdarraḥmân bin 'Awf, Sa'd bin Abî'l-Waqqâṣ, 'Ubaidah bin al-Jarrâḥ, and Sa'îd bin Zaid.

Author: Muḥibbaddîn Abû'l-'Abbâs Aḥmad bin 'Abdallah aṭ-Ṭabari al-Makkî, commonly known as Al-Muḥibb aṭ-Ṭabarî محب الدين ابو العباس احمد بن عبد الله الطبري المكي الشهير بالمحب الطبري. He was one of the teachers of the famous traditionists, Ad-Dimyâṭi and Aḏ-Ḏahabî. He was the foremost traditionist of Ḥijâz in his time, and was born at Mecca on the 27th Jumâdâ II, A.H. 615 = A.D. 1218. He compiled several works, mostly based on traditions. He is generally blamed for his somewhat uncritical quotations from weak and unauthentic traditions. For a long time he was the teacher of Al Malik al-Muẓaffar Yûsuf, the second of the Rasûlid rulers of Yaman (A.H. 647–694 = A.D. 1249–1295). Our author died on the 11th Jumâdâ II,

A.H. 694 = A.D. 1295. For his life, see Al-Khazrajî, vol. i, p. 277; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 96a; Ṭabaqât by Al-Isnawî, fol. 156a; Ṭabaqât by Ibn al-Mulaqqin, fol. 61a; Mir'ât al-Janân, fol. 436b; and Tâj at-Ṭabaqât, vol. vii, part ii, fol. 421b.

Beginning:—

الحمد لله مخص من يشاء برحمته الخ *

The contents of the work have been fully described in Berlin, No. 9657. See also Cairo, vol. v, p. 65; Waliaddin, No. 573; Landberg-Brill, No. 232; Âṣafîyah, p. 1552; Leyden, No. 1748; Brock., vol. i, p. 361; and Ḥâj. Khal., vol. iii, p. 520.

Foll. 211a–212a contain an extract from فتح البارى, the well-known commentary on Bukhârî's الجامع الصحيح, by Ibn Ḥajar al-'Asqalânî, which is chiefly concerned with the question of the existence of the Prophet Khiḍr, who is supposed by some Muslims to have discovered and drunk from the fountain of life, and who will live, they believe, till the end of this world.

On fol. 206b, a large lacuna.

Written in fair Nasta'liq. Not dated. Apparently a modern copy.

A seal bearing the inscription ابو المكارم عفا عنه, dated A.H. 1297 = A.D. 1879, is found on fol. 1b.

The work has been printed in Egypt.

No. 706.

foll. 13; lines 15; size 6×4; 4×3.

(A MS. containing two separate works, bound together.)
foll. 1b–6a.

I.

عوالي مشيخة الجعبري
'AWÂLÎ MASHÎKHAT AL-JA'BARÎ.

A tract containing short biographical notices of some of those Shaikhs under whom the author, Al-Ja'barî, received his education, and from whom he obtained certificates.

Beginning:—

قال الشيخ الامام العالم العامل العلامة وحيد عصره وفريد دهره ابي محمد برهان الدين ابراهيم بن عمر بن ابراهيم الجعبري الربعي متع الله ببقائه استخرت الله تعالي و اخترت لمن اراد الرواية ان يروي مروياتي

ومؤلفاتي كلها بشرطها .... وهذه اسماء شيوخي العوالي سندا اوعلما الذين رويت عنهم قرأة عليهم او سماعا منهم او عليهم او اجازة منهم الخ •

The author, Al-Ja'barî, whose full name is Burhânaddîn Abû'l-'Abbâs Ibrâhîm bin 'Umar bin Ibrâhîm bin Khalîl al-Ja'barî ar-Raba'î al-Khalîlî برهان الدين ابو العباس ابراهيم بن عمر بن ابراهيم بن خليل الجعبري الربعي الخليلي, was born at Ja'bar in A.H. 640 = A.D. 1242, settled at Hebron (in Palestine), where he spent a saintly life, and died in Ramadân, A.H. 732 = A.D. 1332. For accounts of his life see Ad-Durar al-Kâminah, vol. i, fol 14ª; Mir'ât al-Janân, fol. 452ª; Ṭabaqât by Al-Isnawî, fol. 67ᵇ; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 117ᵇ; Ṭabaqât by Ibn al-Mulaqqin, fol. 141ᵇ; Ṭabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 126ᵃ; Ṭabaqât al-Qurrâ' by Ad-Dahabî, fol. 176ᵇ; Al-Uns al-Jalîl, fol. 259ᵇ; Buġyat al-Wu'ât, fol. 143ᵇ; and Brock., vol. ii, p. 164.

The author tells us, in his short prefatory note, that the number of his Shaikhs or teachers exceeded two hundred; but the present tract deals only with a few of the most eminent of them.

The tract begins with a notice of Shamsaddîn Muhammad bin 'Umar ad-Dâ'î al-Wâsiṭî al-'Abbâsî. The date of his birth is given as A.H. 777 = A.D. 1375; but this is an obvious clerical mistake, for he was born in A.H. 577 = A.D. 1181, and died in A.H. 668 = A.D. 1269. See Ṭabaqât al-Qurrâ' by Ad-Dahabî, fol. 155ᵇ.

The tract ends with a notice of Jamâladdîn Sulaimân bin al-Ḥasan, known as Ibn Naqîb al-Ḥanafî (*d.* A.H. 698 = A.D. 1299; see Ḥusn al-Muḥâḍarah, fol. 232ª).

Another copy of the work is noticed in Cairo. vol. vii, p. 545.

II.

foll. 7ª–13ᵇ.

الهبات الهنيات في المصنفات الجعبريات

AL-HIBAT AL-HANÎYÂT FÎ'LMUṢANNAFÂT AL-JA'BARÎYÂT.

Another tract by the same Al-Ja'barî, containing a list of more than one hundred works, which the author had written on various subjects in prose and verse up to the end of A.H. 725 = A.D. 1325.

Beginning:—

قال الشيخ الامام .... وبعد فهذه اسماء الكتب التي صنفتها علي انواع العلوم نظما و نثرا نفع الله تعالي بها و اعظم اجرا الخ •

Another copy of this tract is noticed in Cairo, vol. vii, p. 545.
Written in Naskh, with the headings in red.
Not dated. Apparently, 16th century.

No. 707.

foll. 140; lines 35; size 11½ × 8; 9¼ × 5½.

طبقات الحفاظ

ṬABAQÂT AL-ḤUFFÂẒ.

A well-known work containing biographies of eminent traditionists, from the beginning of Islâm down to the author's own time, arranged in twenty-one *Ṭabaqât*; complete in two separate volumes.

Author: Shamsaddîn Abû 'Abdallâh Muḥammad bin Aḥmad bin 'Uṣmân bin Qâ'imâz ad-Dahabî شمس الدين ابو عبد الله محمد بن احمد بن عثمان بن قائماز الذهبي (*d.* A.H. 748 = A.D. 1348), for some account of whom see No. 700 above.

Vol. I.

Beginning:—

ان الحمد لله سبحانه و تعالى و تقدست اسماؤه و صفاته و عز و جل و هدى الخ ●

The present volume ends with the life of Abû 'Îsâ Muḥammad bin 'Îsâ at-Tirmiḏî (*d.* A.H. 279 = A.D. 892).

Foll. 39–49 are wrongly placed after fol. 28.

According to a note on the title-page, the MS. was presented to the library by Maulavî 'Abdalqayyûm of Haidarâbâd (Deccan) in A.H. 1312.

The present work has been printed in Haidarâbâd, A.H. 1315; and an abridgment, by As-Suyûṭî (*d.* A.H. 911 = A.D. 1505), has been edited and published by F. Wüstenfeld, Göttingen, A.D. 1834.

No. 708.

foll. 198; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with Ibn Mâjah al-Qazwînî (*d.* A.H. 273 = A.D. 886), and ending, on fol. 196ª,

with Abû'l-Ḥajjâj Yûsuf al-Mizzî (*d.* A.H. 742 = A.D. 1341). At the end, there are short notices of those traditionists under whom our author studied *Ḥadîs̱*.

Both the volumes are written in fair Naskh. Dated, A.H. 1048 = A.D. 1638.

Scribe: علي بن عبد الله بن عبد الرحمن ... المرادي.

No. 709.

foll. 189; lines 19; size 9 × 6¼; 6¼ × 4.

المشتبه في اسماء الرجال

AL-MUSHTABIH FÎ ASMÂ' AR-RIJÂL.

A dictionary of such names and *Nisbah* of traditionists, as are liable to be confounded with each other.

By the same Aḏ-Ḏahabî.

Beginning:—

الحمد لله الذي لم يتخذ ولدا ولم يشركه في الملك احد ابدا الخ

We are told, in the preface, that the present compilation is based on the works of 'Abdalġanî bin Sa'îd al-Azdî (*d.* A.H. 409 = A.D. 1018), Ibn Mâkûlâ (*d.* A.H. 487 = A.D. 1094), Ibn Nuqṭah (*d.* A.H. 629 = A.D. 1231), and Abû'l-'Alâ' al-Faraḍî (*d.* A.H. 700 = A.D. 1300).

The present work has been edited and published by De Jong, Leyden, A.D. 1881.

Written in Naskh, within double red-ruled borders. Dated, A.H 1034 = A.D. 1625.

Scribe: علي بن محمد بن احمد العلائي.

No. 710.

foll. 88; lines 25; size 10¼ × 7½; 7½ × 5¼.

ميزان الاعتدال في نقد الرجال

MÎZÂN AL-I'TIDÂL FÎ NAQD AR-RIJÂL.

The first volume of the *Mîzân al-I'tidâl*, a work containing notices of traditionists with a criticism of their reliability as transmitters of traditions, by the author of the preceding work; the notices arranged in alphabetical order.

The present copy is imperfect at the beginning as well as at the end; and numerous folios are wanting after fol. 78ᵇ. It opens abruptly thus: من اخرج له في كتابه من الائمة الستة الخ. The notices extend from حفص بن عمر الا بلي to ابان بن اسحق.

For other copies see Berlin, No. 9939; Cairo, vol. i, p. 254; Br. Mus. Suppl., No. 630; Aṣafiyah, p. 790; Köpr., Nos. 1178–80; Ayâ Ṣûfiyah, Nos. 3488–92; and Râmpûr, p. 139. See also Ḥâj. Khal., vol. vi, p. 282; and Brock., vol. ii, p. 47.

The work has been lithographed in Lucknow, A.H. 1301.

Written in old Arabian Naskh, with notes and corrections in the margins throughout the copy. Not dated. Probably, 16th century.

No. 711.

foll. 63; lines 25; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

The Same.

A short fragment of the same work, beginning abruptly with the words:—

عبد الله بن المبارك اخبرنا ابو المعالي الابرقوهي انا زيد بن هبة الله انا احمد بن قفرجل الخ *

The notices extend from اسمعيل بن عيسى البغدادي to الحسين بن علي.

The contents, included in the present fragment, differ slightly from the corresponding contents in the copy noticed above.

The MS was read before the author and collated with his original copy, as appears from the following note on the margin of fol. 4ᵇ:—

بلغت المقابلة و العرض باصل المصنف و السماع عليه *

Written in fair Naskh, with marginal notes and emendations. Not dated. Probably, 14th century.

No. 712.

foll. 104; lines 19; size 9¼ × 5¼; 6¼ × 3¼.

اسماء رجال المشكوة

ASMÂ' RIJÂL AL-MISHKÂT.

Biographical notices of those traditionists and eminent scholars whose names occur in another well-known work of the author, entitled مشكوة المصابيح.

Author: Muḥammad bin 'Abdallâh al-Khaṭib at-Tabrîzî محمد بن عبد الله الخطيب التبريزي, who flourished in the first half of the 8th century of the Hijrah. See Lib. Cat., vol. v, part ii, No. 349.

Beginning:—

اللهم بك نستعين و عليك نتوكل سبحانك اللهم نحمدك علي نعمك بجميع محامدك الخ *

The work is divided into two chapters. The first contains notices of the companions of the Prophet and of their followers, arranged in alphabetical order and in three sections, the first dealing with the male companions, the second with the female, and the third with the followers of the companions of the Prophet. It may be observed that notices of those who are known by their *Kunyah* have been included in the same alphabetical arrangement, according to the initial letters of their *Kunyan*. The second chapter contains notices of scholars and traditionists, who left any original works behind them, beginning with امام مالک بن انس and ending with ابو زکریا محي الدين يحي بن شرف النووي.

At the end, the author states that he completed the present work on Friday, the 20th Rajab, A.H. 740 = A.D. 1340; and that he presented it to his Shaikh, Al-Ḥusain bin 'Abdallâh bin Muḥammad aṭ-Ṭîbî (*d.* A.H. 743 = A.D. 1342), who highly appreciated it, as he had formerly appreciated the author's other work, entitled مشكوة المصابيح.

For other copies see Berlin, No. 9928; Âṣafîyah, p. 772; and Râmpûr, p. 134. See also Ḥâj. Khal., vol. v, p. 567; and Brock., vol. ii, p. 195.

Written in different hands both Naskh and Nasta'lîq. Not dated. Apparently, 16th century. Slightly water-stained.

The title-page is covered with seals, signatures and *'Arḍdîdah*. Among the twelve seals on the title-page, only the following five are legible:—

1. A seal bearing the inscription از محمد مراد میخواهم.
2. A seal bearing the inscription اللهم صل علي سيدنا محمد الشفيع و آله.
3. A seal of عصمة الله بن نعمة الله, dated A.H. 1060 = A.D. 1650.
4. A seal bearing the inscription بزرگ نام خداے جهان رحمن است, dated A.H. 1066 = A.D. 1656.
5. A seal of محمد حسن بن شيخ محمد يوسف, dated A.H. 1084 = A.D. 1673.

A seal bearing the name of عزيز النساء خانون, dated A.H. 1241 = A.D. 1825, is found on fol. 2ª.

No. 713.

foll. 88; lines 21; size 10 × 5½ : 7½ × 3½.

The Same.

Another copy of the preceding work, beginning as above. Written in *Nîm-Shikastah*. According to the scribe's statement at the end, the clerical errors are due to defects in the copy from which the present MS. was transcribed. Dated, A.H. 1204 = A.D. 1789.

Scribe: محمد افضل.

Four fly-leaves at the beginning contain the two following short tracts, written in a different hand:—

1. An anonymous tract on the science of tradition, beginning:—

الحمد لله الذي لم يزل عالما قديرا ...... اما بعد فان التصانيف في اصطلاح اهل الحديث قد كثرت و بسطت و اختصرت فسألني بعض الاخوان ان الخص له المهم من ذلك فاجبته الي سواله رجاء الاندراج في تلك المسالك الخ *

2. العجاجة الزرنبية في السلالة الزينبية A short tract by the celebrated Jalâladdîn as-Suyûṭî (*d.* A.H. 911 = A.D. 1505), proving that the descendants of Zainab, the daughter of 'Alî, the fourth Caliph, have equal claims with the descendants of Ḥasan and Ḥussain, the grandsons of the Prophet, to be called *Sharîf*.

Beginning:—

الحمد لله رب العالمين و هو حسبي و كفي و سلام علي عباده الذين اصطفي ...... علي بن ابي طالب رضي الله عنه رزق من الاولاد الذكور احد و عشرين و من الاناث ثماني عشرة علي خلاف في ذلك الخ *

For other copies of this second tract see Berlin, No. 9401; Paris, No, 4261; Goth., No. 91; Cairo, vol. vii, p. 245. See also Ḥâj. Khal., vol. iv, p. 184, and Brock., vol. ii, p. 150.

Written in ordinary Naskh.

No. 714.

foll. 14; lines 17; size 9¼ × 6¼; 6¼ × 4.

التبيين لاسماء المدلسين

AT-TABYÎN LIASMÂ' AL-MUDALLISÎN.

A work containing biographical notices of those traditionists who, with intent to deceive, have related traditions which they pretended to have received from well-known and reliable Shaikhs, but have omitted to mention the names of the inferior Shaikhs. from whom they actually received those traditions.

Author: Burhânaddîn Abû'l-Wafâ Ibrâhîm bin Muḥammad bin Khalîl al-Ḥalabî ash-Shâfi'î برهان الدين ابو الوفا ابراهيم بن محمد بن خليل الحلبي. He is also called سبط ابن العجمي, i.e., the grandson of Ibn al-'Ajamî, because his mother belonged to the Al-'Ajamî family of Ḥalab. His forefathers were natives of Tripoli in Syria; but he was born at his mother's home, Ḥalab, in A.H. 753 = A.D. 1352. His father having died in his infancy, his mother took much pains for his education, and travelled with him to Damascus, where he learnt the Qurân by heart. Thence they returned to Ḥalab, where our author continued his education in the *Maktab* attached to the orphanage, founded by Naṣîraddîn aṭ-Ṭawâshî. After completing here his early education, he made a prolonged tour for the sake of acquiring learning, and visited several towns of Syria, Egypt, and Tunis, where he attended the lectures of numerous eminent scholars. Our author gained a profound knowledge of Hadîs, in which subject he produced several valuable works, some of which, according to his biographers, were lost during the horrible invasion of Tamerlane. He died at Ḥalab on the 26th Shawwâl, A.H. 841 = A.D. 1438. See Mu'jam of Ibn Fahd, fol. 7b; and Al-Qabas al-Ḥâwi, vol. i, fol. 19b.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين ... اما بعد فهذا تعليق في اسماء المدلسين كنت قد جمعته قديما في سنة اثنتين و سبعين و سبعمائة

في تعليق لي علي سيرابي الفتح اليعمري ثم مي تعليق لي علي صحيح البخاري ثم اني نقلتهم الي هذا المؤلف المفرد الخ ٭

The notices are arranged in alphabetical order, beginning with ابراهيم بن محمد بن ابي يحيي الاسلمي .

For other copies see Berlin, No. 9946; and Bodl., vol. ii, No. 379. See also Ḥâj. Khal., vol. ii, p. 188; and Brock., vol. ii, p. 67.

Written in hasty Naskh. Not dated. Probably, 18th century.

No. 715.

foll. 35; lines 10; size $6\frac{1}{4} \times 4\frac{1}{2}$; $3\frac{1}{4} \times 2\frac{1}{4}$.

تذكرة الطالب

TADKIRAT AṬ-ṬÂLIB.

A rare work by the same author, containing short biographical notices of the *Mukhadramîn*, or those traditionists who, though they lived in the time of the Prophet, did not see him or embraced Islâm after his death.

Beginning:—

الحمد لله المتوحد بكبريائه المتفضل بآلائه ... و بعد فهذا كتاب مختصر في من هو مخضرم اوقيل انه مخضرم الخ ٭

Cf. Ḥâj Khal., vol. ii, p. 263, where the work is given its full and proper title, viz., تذكرة الطالب المعلم بمن يقال انه مخضرم .

In his preface, the author tells us that the present work is the first of its kind, no other work exclusively devoted to accounts of the *Mukhadramîn* traditionists being extant in his time. He further states that, as regards the notices of 42 of the *Mukhadramîn*, he collected the materials from the works of Muslim bin al-Ḥajjâj (*d.* A.H. 261 = A.D. 875), Abû 'Amr bin aṣ-Ṣalâḥ (*d.* A.H. 643 = A.D. 1245) and 'Abdarraḥîm bin Ḥusain al-'Irâqî (*d.* A.H. 806 = A.D. 1404). These notices are distinguished by the following abbreviations, viz., م for Muslim, ص for Ibn aṣ-Ṣalâḥ, and عي for Al-'Irâqî. The materials for the remaining notices have been gathered from other sources.

The alphabetical series of proper names begins with الا حنف بن قيس and ends with يسير بن عمرو. It is followed by additional chapters, containing *Kunyah*, patronymics, and names of female traditionists, arranged in alphabetical order.

It is stated, in the colophon, that the work was originally compiled in A.H. 793 = A.D. 1391, but that further additions to it were made down to the middle of A.H. 818 = A.D. 1415, when the work was completed in its present final form.

The present copy was transcribed from one written by the author's pupil, 'Umar bin Muḥammad bin 'Umar bin Khiḍr (*d.* A.H. 873 = A.D. 1468), at Ḥalab, in A.H. 838 = A.D. 1434.

Clearly written in Naskh. Dated, A.H. 1290 = A.D. 1873.

Scribe: احمد بن محمد صبغة الله.

Some additional notices of *Mukhadramîn*, mostly extracted from the *Taqrîb at-Tahdîb* of Ibn Ḥajar al-'Asqalânî (No. 701 above), are written in the margins of several folios, apparently in the same hand as the text.

The title-page contains a copy of the *Sanad*, which was granted by the author to one of his pupils, 'Umar bin Fahd al-Makkî (*d.* A.H. 885 = A.D. 1480), and was written in the author's own hand on the copy from which our MS. was transcribed.

No. 716.

foll. 15; lines 19; size 9¾ × 6¼; 6¼ × 4.

الا غتباط بمن رمي بالاختلاط

AL-IGTIBÂṬ BIMAN RUMIYA BI'L-IKHTILÂṬ.

A tract by the same author, containing notices on those traditionists who are generally regarded as responsible in their old age for a confused narration of Ḥadiṣ.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين ... اما بعد فهذا كتاب جمعته

على حروف المعجم في معرفة من خلط في عمرة من الثقات وغيرهم الخ •

The notices are arranged in alphabetical order, beginning with ابان بن جمعة and ending with a female traditionist سكرة بنت عبد الله. Cf. Berlin, No. 9947. See also Ḥâj. Khal., vol. i, p. 368; and Brock., vol. ii, p. 67.

The author tells us in the concluding lines that he completed the tract at Ḥalab on the 2nd Jumâdâ I, A.H. 818 = A.D. 1415.

Written in hasty Naskh. Not dated. Probably, 18th century.

No. 717.

foll. 233; lines 33; size 11½ × 8½; 9¼ × 5¼.

الاصابة في تمييز الصحابة

AL-IṢÂBAH FÎ TAMYÎZ AṢ-ṢAḤÂBAH.

A well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes.

Author: Shihâbaddîn Aḥmad bin 'Alî bin Muḥammad, called Ibn Ḥajar al-'Asqalânî شهاب الدين احمد بن علي بن محمد الشهير بابن حجر العسقلاني (*d.* A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part i, No. 159.

Vol. I.

Beginning:—

الحمد لله الذي احصي كل شيء عددا الخ *

The work has been described in Berlin, No. 9948. For other copies see Nûr 'Uṣmânîyah, Nos. 660–670; Ḥamîdîyah, No. 206; Ayâ Ṣûfiyah, Nos. 2955–2959; Köpr., No. 245; Walîaddîn, No. 479.

The present volume breaks off abruptly in the middle of the account of زاهر بن الاسود.

A seal bearing the inscription ابو الفضل ناصرالدين محمد اجمل محمدي is found on the title-page.

The work has been printed in four volumes, in the Bibl. Ind. Series, Calcutta, A.D. 1856–1873.

No. 718.

foll. 128; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with what remains over from the first of the account of زاهر بن الاسود; and ending with that of غالم بن عمرو.

No. 719.

foll. 245; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with باب العين and breaking off abruptly with the account of قبيصة بن و قاص الاسلمي.

Foll. 8, 10 and 196 are seriously damaged.

No. 720.

foll. 224; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with قبيصة المخزومي and breaking off abruptly in the middle of the account of يوسف الانصاري

No. 721.

foll. 201; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work, beginning with what remains over from the fourth of the account of يوسف الانصاري. The alphabetical series of proper names ends on fol. 1ª, and is followed by a chapter containing *Kunyah*, beginning with ابو امية الفزاري and ending with ام يحيى.

All these five volumes are written by one and the same scribe, in ordinary Naskh, within red-ruled borders. The headings are written in red. Illuminated frontispieces and title-pages of an ordinary kind have been supplied to the first and the second volumes. Not dated. Probably, 17th century.

Water-stained throughout. In several places the ink has corroded the paper.

No. 722.

foll. 294; lines 31; size 11 × 6¾; 8 × 4¾.

The Same.

Vol. I.

The first volume of an old copy of the same work, beginning as usual and ending with حرف الراء.

Written in good Naskh, with a tastefully illuminated title-page. Not dated. Probably, the latter part of the 15th century.

There is a valuable note in the margin of the title-page, a portion of which has unfortunately been cut off by the binder, in which the writer says that the present copy was presented by Al-Malik al-Ashraf Saifaddîn Abû'n-Naṣr Qâyitbâ'î al-Maḥmûdî, as a religious endowment, to the Madrasah of *Bâbassalâm*, a well-known gate of the holy mosque of Mecca. Qâyitbâ'î al-Maḥmûdî (A.H. 873–901 = A.D 1468–1495) was a most accomplished Mamlûk King of Egypt. He erected numerous religious and other public buildings throughout his kingdom, especially in Ḥijâz, where he constructed an iron pavilion on the sacred tomb of the Prophet; and he rebuilt the great Mosque of Medina, adding to it a separate building for a Madrasah. He also founded the above-mentioned Madrasah of Mecca, to which the present MS. was presented. See Târikh Ibn Iyâs, foll. 75b–232b; Risâlah by 'Abdalbâsiṭ, foll. 12b–13a; and Ḥusn al-Muḥâḍarah, fol. 345a.

No. 723.

foll. 293; lines 31; size 11¾ × 7½; 9¼ × 5¼.

The Same.

Vol. IV.

The fourth and last volume of the same work, from حرف الواو to the end.

In the colophon, the scribe states that the present copy of the work was made from a transcription of the author's autograph copy; and further that the original work contained an additional chapter, designated المبهمات, but that this chapter could not be traced by the copyist of the transcription referred to. The colophon, copied from the above-mentioned transcription, runs thus:—

و هو آخر ما وجدته بخط شيخ الاسلام حافظ العصر ابي الفضل ابن حجر العسقلاني امير المومنين في الحديث مصنف الكتاب تغمده الله بالرحمة و الرضوان و اسكنه فسيح الجنان و قد بقي عليه المبهمات و قنص منها كثيرا لكني لم اظفربه الي الآن و عسي ان ظفربه ان شاء الله تعالى و قد نمقت الكتاب جميعه في مدة يسيرة جدامن خط مؤلفه *

Written on thick creamy paper in fair Naskh, with a tastefully illuminated frontispiece, within red-ruled borders. The headings are in red. Dated, the 4th Rabî' II, A.H. 1118 = A.D. 1706.

No. 724.

foll. 256; lines 27; size 9½ × 6½; 7 × 4½.

تبصير المنتبه بتحرير المشتبه

TABṢÎR AL-MUNTABIH BITAḤRÎR AL-MUSHTABIH.

A dictionary of such names and *Nisbah* of traditionists, as are written in a similar way and liable to be confounded.

By the same Ibn Hajar al-'Asqalanî.

Several folios are wanting at the beginning. The MS. opens with the account of بانة بنت ابي العاص زوج عبد الوهاب الثقفي.

The work is an improved and enlarged edition of *Al-Mushtabih* of Ad-Dahabî (No. 709 above). According to the following colophon, the work was completed on the 17th Jumâdâ I, A.H. 816 = A.D. 1413:—

فرغ منه ملخصه و مهذبه الفقير احمد بن علي بن محمد بن محمد العسقلاني الشهير بابن حجر في مدة آخرها سابع عشر جمادي الاولى سنة ست عشرة و ثمان مائة *

For a detailed account of the work, as well as its sources, see Br. Mus. Suppl., No. 632. See also Âṣafîyah, p. 774; Ḥâj. Khal., vol ii, p. 182; and Brock., vol. ii, p. 68.

The present copy was transcribed by the author's disciple, Aḥmad bin 'Abdarraḥmân bin Sulaimân al-Juhanî, who was born in Cairo, A.H. 792 = A.D. 1390, and died in A.H. 875 = A.D. 1470. For his life see Al-Qabasal-Ḥâwî, vol. i, fol. 39b.

Written in Naskh, with marginal notes and emendations. Dated the 1st Rabî' II, A.H. 841 = A.D. 1437. Slightly worm-eaten.

No. 725.

foll. 50; lines 24; size $9\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another incomplete copy of the same work, ending with a portion of the chapter: حرف الصاد المهملة.

Beginning:—

الحمد لله جامع الناس ليوم لا ريب فيه الخ *

Written in Arabian Naskh. Foll. 47–50 are supplied in a later hand. Not dated. Apparently, 19th century.

No. 726.

foll. 13; lines 25: size $7\frac{1}{4} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

المرحمة الغيثيه بالترجمة الليثية

AL-MARḤAMAT AL-ĠAIṢÎYAH BI'T-TARJAMAT AL-LAIṢÎYAH.

Life of Imâm Abû'l-Ḥâriṣ Laiṣ bin Sa'd al-Fahmî al-Fârisî, with a collection of traditions narrated by him and called عوالي الحديث.

By the same Ibn Ḥajar al-'Asqalânî.

Beginning:—

الحمد لله الذي فضل بعض خلقه على بعض درجات ....

اما بعد فان جماعة من الاخوان التمسوا افراد مختصر من اخبار فقيه الديار المصرية ابي الحارث الليث بن سعد و شيئاً من عوالي حديثه تذكرة لعهده و تبصرة لمن يخفى عليه حال من قبله الخ *

Laiṣ bin Sa'd al-Fahmî, the great jurist and traditionist of Egypt, who derived his origin from an Iṣfahân family, was born in Egypt, A.H. 94 = A.D. 712. In A.H. 113 = A.D. 731, being then twenty years of age, he made a pilgrimage to Mecca, and heard traditions delivered by Nâfi' (*d.* A.H. 117 = A.D. 735), Zuhrî (*d.* A.H. 124 = A.D. 742), 'Atâ

bin Abî Rabâḥ (*d.* A.H. 114 = A.D. 732) and other eminent traditionists of Ḥijâz. He also travelled to 'Irâq, and heard traditions narrated by Hishâm bin 'Urwah (*d.* A.H. 146 = A.D. 763). Laiṣ bin Sa'd studied Ḥadîṣ under not less than fifty Tâbi'în (followers of the companions of the Prophet). His credibility as a traditionist and jurist is fully recognised. Imâm Shâfi'î said of him: "Laiṣ bin Sa'd was a more learned jurist than Imâm Mâlik; but his disciples and friends could not exalt him sufficiently." He was also noted for his generosity and liberality. He enjoyed a yearly income of five thousand *dînâr*; and this sum he spent in gifts and other charitable ways. He died in Egypt on Friday, the 15th of Sha'bân, A.H. 175 = A.D. 791. For accounts of his life see Ḥusn al-Muḥâḍarah, fol. 138b; Tadkirat al-Ḥuffâẓ, vol. i, p. 202; Al-Ansâb by As-Sam'ânî, fol. 434b; Al-Ikmâl, fol. 180b; Al-Mugnî, fol. 84b; Al-Kâshif, fol. 113b; and Ibn Khallikân (De Slane's translation), vol. ii, p. 543.

A copy of the work is noticed in Berlin, No. 10121. See also Brock., vol. ii, p. 70; and Ḥâj. Khal., vol. v, p. 491.

Written in Naskh, with occasional rubrics.

Dated, A.H. 848 = A.D. 1445.

The present copy was collated with the original, at the shrine of Imâm Laiṣ, as stated in the following note in the margin of the last folio:—

بلغ مقابلته عند ضريح الامام الليث

No. 727.

foll. 309; lines 27; size 10¼ × 6⅜; 7⅓ × 4¼.

المعجم

AL-MU'JAM.

A biographical dictionary of the male and female traditionists, under whom the author received his education, and from whom he obtained *Sanad.*

Author: Najmaddîn 'Umar bin Muḥammad bin Muḥammad bin Fahd al-Makkî al-Aṣarî ash-Shâfi'î نجم الدين عمر بن محمد بن محمد بن فهد المكي الاثري الشافعي. He was born at Mecca in A.H. 812 = A.D. 1409. After learning the Qurân by heart, and being initiated in the various branches of Muhammadan literature by his father, Taqîaddîn Muḥammad (*d.* A.H. 871 = A.D. 1466), he travelled to Egypt, Syria and Palestine, where he attended the lectures of numerous tradition-

ists and obtained their *Sanad*, which he subsequently arranged in book-form. The number of his teachers or S̱haikẖs, whose biographies are contained in the present work, surpassed eleven hundred. Besides the present work, our author compiled a supplement to the historical work by Taqîaddîn Muḥammad bin Aḥmad al-Fâsî (*d.* A.H. 832 = A.D. 1429), entitled العقد الثمين في تاريخ البلد الامين. He died on Friday, the 7th Ramaḍân, A.H. 885 = A.D. 1480. For his life see Al-Qabasal-Ḥâwî, vol. ii, fol. 9[b].

Some folios are wanting at the beginning. The present copy opens abruptly with the words: و تفقه بالبدر محمود العجلوني و اخذ عن خاله الشمس العرابي, which are immediately followed by the life of ابراهيم بن يونس بن حسين بن علي بن حسين بن محمد البعلي. It ends with the life of بن محمد بن زكريا الزبيري.

The work was completed at Mecca, in A.H. 861 = A.D. 1457; and the present copy was transcribed by the author's son, 'Abdal'azîz bin 'Umar bin Muḥammad bin Muḥammad bin Fahd al-Makkî (*d.* A.H. 921 = A.D. 1515), in A.H. 906 = A.D. 1500, as stated in the following lines at the end:—

و قد انتهي الغرض مما اردت جمعه من مشايخي الذين سمعت منهم
اواجازو لي الرواية عنهم ...... و كان الفراغ من تسويد ذلك في اخر يوم
الخميس حادي عشر شوال سنة احدي و ستين و ثمان مائة بمنزلنا بمكة
المشرفة تجاه الكعبة المعظمة ...... و كان الفراغ من هذه النسخة المباركة
في يوم الخميس تاسع عشري ربيع الثاني سنة ست و تسعمائة بمنزلنا
بمكة المشرفة و كتبه ابن مؤلفه الفقير الى لطف الله و عونه ابو الخير و
ابو فارس محمد المدعو عبدالعزيز بن محمد المدعو عمر بن محمد بن
محمد بن ابي الخير محمد بن فهد الهاشمي العلوي المكي الشافعي •

For another copy of the work see Berlin, No. 10131. See also Brock., vol. ii, p. 175.

Foll. 306[a]–309[b] contain a list of the *Sanad*, which were granted to our author by his S̱haikẖs.

Written in fair Nasẖ, with numerous lacunae throughout. The headings are in red.

In a note in the margin of fol. 305[b], Muḥammad bin 'Abdallâh bin Ḥumaid al-Ḥanbali (*d.* A.H. 1295 = A.D. 1878) tells us that, in A.H. 1285 = A.D. 1868, he extracted considerable material from this book for his work, entitled السحب الوابلة علي ضرائح الحنابلة (No. 785 below).

No. 728.

foll. 8; lines 23; size 7×5¼; 5×2½.

الالحاقات

AL-ILḤÂQÂT.

A tract containing eleven *Sanad*, granted to 'Umar bin Muḥammad bin Fahd al-Makkî (*d.* A.H. 885=A.D. 1480) by different Shaikhs. Each *Sanad* is followed by a list of the names of those scholars, from whom the Shaikh himself had received *Sanad*. All the *Sanad* are dated A.H. 839=A.D. 1435.

The present copy is defective at the beginning. It opens abruptly with the latter portion of the list of the names attached to the sixth *Sanad*, beginning with زيد بن غيث العجلوني.

We learn from Al-Qabas al-Ḥâwî, vol. ii, fol. 11[a], that 'Umar bin Fahd had collected his *Sanad* in book-form; and it is probable that the present tract is a supplement to that collection, as the word الالحاقات suggests.

The present copy was transcribed at Mecca by Aḥmad bin .... bin 'Abdallah al-Aṣari, in A.H. 899=A.D. 1493, as stated in the following colophon:—

فرغ نقلا و ترتيبا لغالب هذه الالحاقات العبد الفقير الى رحمة الله

الغني احمد بن ...... بن عبد الله الاثري بمكة المشرفة بصفح ابي قبيس

في ربيع الاول سنة ٨٩٩ احسن الله ختامها ٭

Written in bad Naskh.

In a note written in a different hand in the margin of fol. 1[a], the tract is wrongly described as a table of contents of the biographical work, entitled الضوء اللامع في القرن التاسع.

No. 729.

foll. 45; lines 17; size 7×5; 5×4.

[اسماء الرجال]

[ASMÂ' AR-RIJÂL.]

A list of the names, arranged in alphabetical order, of the Shaikhs from whom the following traditionists got permission to narrate Ḥadîṣ:—

1. Raḍîaddîn Ibrâhîm bin Muḥammad aṭ-Ṭabarî (*d.* A.H. 722 = A.D. 1322. See Ad-Durar al-Kâminah, vol. i, fol. 15[b]).

2. Ṣalâḥaddîn Muḥammad bin Abî 'Umar al-Maqdisî (*d.* A.H. 780 = A.D. 1378. See Ad-Durar al-Kâminah, vol. ii, fol. 98[b]).

3. 'Â'ishah bint Muḥammad bin 'Abdalhâdî (*d.* A.H. 816 = A.D. 1413. See Al-Mu'jam, by Ibn Fahd, fol. 97[a]).

4. Ruqaiyah bint Yaḥyâ bin 'Abdassalâm (*d.* A.H. 815 = A.D. 1412. See Al-Mu'jam, by Ibn Fahd, fol. 85[a]).

5. Abû'ṭ-Ṭâhir Muḥammad bin Muḥammad, called Ibn al-Kuwaik (*d.* A.H. 821 = A.D. 1418. See Al-Qabas al-Ḥâwî, vol. ii. fol. 104[b]).

6. Al-Jamâl 'Abdallâh bin 'Alî al-Qalânisî (*d.* A.H. 817 = A.D. 1414. See As-Suḥub al-Wâbilah, fol. 80[a]).

7. 'Abdarraḥmân bin Muḥammad bin Ṭûlûbġâ bin 'Abdallâh as-Saifî (*d.* A.H. 825=A.D. 1422. See Al-Mu'jam, by Ibn Fahd, fol. 111[b]).

8. Muḥammad bin Abî Bakr, called Ibn Jamâ'ah (*d.* A.H. 819 = A.D. 1416. See Al-Qabas al-Ḥâwî, vol. ii, fol. 49[b]).

9. Abû Bakr bin al-Ḥusain al-Marâġî (*d.* A.H. 816=A.D. 1413. See Al-Mu'jam, by Ibn Fahd, fol. 61[a]).

In the following note at the beginning, the authorship of the present work is ascribed to Shamsaddîn Abû'l Khair Muḥammad bin 'Abdarraḥmân as-Sakhâwî (*d.* A.H. 902=A.D. 1497) :—

اما بعد فقد قرأت بخط المحدث شمس الدين السخاوي ما صورته -
و بعد فهذا حرز ثبت فيه اسماء جماعة اجازواللرضي الطبري و الصلاح
ابن ابي عمر و عايشة ابنة ابن عبد الهادي و رقية ابنة يحيي ابن عبد السلام
المدنية و ابي الطاهر ابن الكويك و الجمال عبد الله الحنبلي سبط
القلانسي و عبد الرحمن بن محمد بن طولو بغا و العلامة العز محمد بن
ابي بكر ابن جماعة و العلامة الزين ابي بكر بن الحسين المراغي غير
ملتزم الاستيعاب و لا ان بعضهم لم يسمع علي بعضهم *

The names of the Shaikhs, contained in this alphabetical list, begin with Ibrâhîm bin Aḥmad, called Ibn Amînaddawlah, and end with Yûsuf bin Mu'ammar, called Ibn al-Fâkhir.

Fol. 45[a] contains another short list, compiled by Muḥammad bin Aḥmad bin 'Alî al-Fâsî (*d.* A.H. 832=A.D. 1429), of the names of the Shaikhs, who granted permission for transmitting Ḥadîs to most of the traditionists of Egypt.

Written in rough Naskh. Water-stained throughout. Foll. 29–32 have been rendered illegible. Not dated. Probably, 16th century.

No. 730.

foll. 156; lines 21; size 9×7½; 7×4.

اسماء الرجال

ASMÂ' AR-RIJÂL.

A work containing biographical notices of those traditionists whose names occur in the same author's work, entitled جامع الصحاح, also known as مجمع بحار الانوار في غرائب التنزيل و لطائف الاخبار, a well-known dictionary of the rare words used in the Qurân and traditions.

Neither the title of the work nor the author's name are mentioned in the text. In the following anonymous note on the title-page, it is suggested that the work is by Muḥammad bin Ṭâhir aṣ-Ṣiddîqî al-Fattani (*d.* A.H. 986=A.D. 1578), and entitled اسماء رجال جامع الصحاح:—

هذه النسخة في اسماء رجال كتاب جامع الصحاح و اظن مؤلفها الشيخ محمد [بن] طاهر الفتني مؤلف كتاب جامع البحار *

Though the biographers of Muḥammad bin Ṭâhir al-Fattani do not enumerate the present work in the list of his compilations, there is every reason to believe that he is the author He is certainly the author of the well-known dictionary mentioned above (مجمع البحار), to which he refers on fol. 195ᵇ in the following terms:—

و قد ذكرنا ذلك في خاتمة مجمع البحار

Besides this, in the preface, he praises his teacher, Shaikh 'Ali bin Ḥusâmaddin al-Muttaqî (*d.* A.H. 975=A.D. 1567); and we know from the Akhbâr al-Akhyâr (p. 322) that no work of Al-Fattanî is without a eulogy of this teacher. For the life of Al-Fattanî see Lib. Cat., vol. v, part ii, No. 315.

Beginning:—

نحمدك اللهم ان رفعت اعلام هذا الدين الحنيفي علي كواهل ائمة السنة الغراء الخ *

In the preface, the author tells us that it was while he was studying Ḥadiṣ under Shaikh 'Alî al-Muttaqî that he formed the project of compiling the present work, and began to collect materials. He further proceeds to tell us that when he had completed it, he was

anxious to find out some proper person to whom he might suitably dedicate the work. Meanwhile, he was summoned to court by the reigning emperor, who received him with marked respect; and thus our author got an opportunity to present his work personally to that emperor. The latter's name is not mentioned in the dedication; but evidently he is Akbar the Great (A.H. 963–1014=A.D. 1556–1605), who, at the time of his conquest of Gujarât, received our author in audience with much respect and kindness. See Akhbâr al-Akhyâr, p. 322; Subḥat al-Marjân. p. 43; Itḥâf an-Nubalâ, p. 397; Ma'âṯir al-Kirâm, fol. 85b; Ḥadâ'iq at-Ḥanafîyah, p. 385; and An-Nûr as-Sâfir, fol. 183b.

The work is arranged in three *Faṣl*, the first of which, consisting of several *Anwâ'*, is chiefly occupied with a short biography of the Prophet. The second, extending only to two folios, contains some account of certain other prophets. The third *Faṣl* is divided into two *Naw'*, the first of which deals mainly with the ten most eminent companions of the Prophet, called العشرة المبشرة; the second, which forms the bulk of the work, comprises notices of other male and female companions of the Prophet, their followers (تابعين), and other traditionists, arranged in alphabetical order.

Written in fair Naskh, but with numerous clerical errors. The headings are in red.

A note on the title-page, by 'Abdarraḥmân bin Muḥammad Aslam al-Ḥanafî, a former owner of the MS., tells us that it came into his possession at Aurangâbâd in A.H. 1147=A.D. 1734. Hence we cannot accept the statement contained in a note, written in another hand, at the end, to the effect that the present copy was transcribed in A.H. 1148=A.D. 1735. The general appearance of the MS. suggests, however, that it was written towards the end of the 17th century.

The present copy contains a table of contents at the beginning.

The title-page contains a short biography of the author, extracted from the Akhbâr al-Akhyâr.

No. 731.

foll. 120; lines 19; size 8¼ × 6; 5 × 3½.

المغني في اسماء الرجال

AL-MUĠNÎ FÎ ASMÂ' AR-RIJÂL.

An orthographical dictionary, by the author of the preceding work, of those proper names and *Nisbah*, especially those of tradition-

ists, which are written in a similar way and are therefore liable to be confounded, accompanied by occasional short biographical notices.

Beginning :—

الحمد لله الذي فضل بني آدم بتعليم الاسماء الخ •

The work is arranged alphabetically; and under each letter, following the proper names, there is a separate section for *Nisbah*. The last two folios contain brief notices of the Prophet, his four Caliphs, the well-known four Sunnite Imâms, and the authors of the six canonical books of Ḥadîṣ.

For other copies of the work see Âṣafîyah, p. 788; and Bûhâr, No. 242.

Written in fair Naskh, within double red-ruled borders. Not dated. Probably, the latter part of the 17th century.

A seal bearing the inscription ابو المكارم عفي عنه, dated A.H. 1197 =A.D. 1783, is found on the title-page.

The work has been twice lithographed at Delhi, viz., in A.D. 1873 and 1891.

No. 732.

foll. 243; lines 25; size $9\frac{3}{4} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الاكمال في اسماء الرجال

AL IKMÂL FÎ ÂSMA' AR-RIJAL.

A biographical dictionary of those traditionists and eminent scholars whose names are mentioned by At-Tibrîzî (who flourished in the first half of the 8th century of the Hijrah) in his *Mishkât al-Maṣâbiḥ*.

Author: 'Abdalḥaqq bin Saifaddîn ad-Dihlawî عبدالحق بن سيف الدين الدهلوي (*d.* A.H. 1052=A.D. 1642). For his life see Lib. Cat., vol. vi, No. 490.

Beginning :—

الحمد لله الذي بعث محمدا صلي الله عليه وسلم الي كافة الناس الخ •

It is stated in the preface that the author compiled the present work after completing his well-known Persian commentary on the *Mishkât al-Maṣâbiḥ*, entitled لمعات التنقيح في شرح مشكوة المصابيح.

The preface contains no account of the plan followed; but the main body of the work is arranged alphabetically, and this is preceded by short biographical accounts of the four early Caliphs and the wives and descendants of the Prophet. The alphabetical series begins

on fol. 30[b] with ابو اللعم and ends on fol. 220[a] with يسيرة. It is followed by a supplement, designated تذييل في اصحاب الكتب, containing notices of some eminent scholars, beginning with امام مالک بن انس and ending with ابو جعفر احمد بن محمد بن سلامة الطحاوی.

The work is not mentioned in any catalogue; but it is commonly met with in India.

The present copy was transcribed at the request of the founder of the library, in A.H. 1297=A.D. 1879.

Written in neat Naskh, but with numerous clerical errors and short lacunae. The headings are in red.

Scribe: آغا محمد هادي بن آغا كلب علي.

No. 733.

foll. 28; lines 21; size 9×6; 6×4.

(A MS. containing two separate works, bound together.)

foll. 1[b]—15[b]. I.

[رسالة في رجال الصحيحين]

[RISÂLAH FÎ RIJÂL AṢ-ṢAḤÎḤAIN.]

An anonymous tract, containing an alphabetical list of the names of those companions of the Prophet whose narratives are found in the Ṣaḥîḥ Bukhârî and the Ṣaḥîḥ Muslim.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين ...... باب اسماء الصحابة الذين اخرج عنهم في الصحيحين الخ •

The author, who does not reveal his name, completed the work in Jumâdâ I, A.H. 1048=A.D. 1638, according to the following statement at the end:—

وقع الاتمام في اوائل جمادي الاول سنة ١٠٤٨ •

Written in fair Naskh, with occasional rubrics.

foll. 16[a]–28[b]. II.

طبقات الرواة و صناديق الحكاة

ṬABAQÂT AR-RUWÂT WA ṢANÂDÎQ AL-ḤUKÂT.

Another tract, containing names of those companions of the Prophet by whom traditions were narrated.

Author: Muṣṭafâ bin Ḥamzah bin Ibrâhîm مصطفى بن حمزة بن ابراهيم.

Beginning:—

الحمد لله رب العالمين ...... باب عدد الاحاديث المروية عن رسول الله صلي الله عليه وسلم بعيد عن الامكان حصره غير ان جماعة من اهل العلم بالغوا في تتبعها و حصروا ما امكنهم الخ *

The work consists of several *Bâb*, each of which contains the names, arranged alphabetically, of those companions who narrate a given number of Ḥadîṣ. Only those companions are omitted (380, in all) who narrated but a single Ḥadîṣ, as the author tells us in the following concluding lines:—

اصحاب الواحد من الرجال و النساء ثلاث مائة و ثمانون و نيفا شخصا لكن تركتها خوفا من الاطالة و الملال *

In the colophon, we are told that the present work is an extract from the *Talqîḥ* of Ibn al-Jawzî (*d.* A.H. 597=A.D. 1200):—

هذه منقولة من كتاب التلقيح للشيخ الامام العالم العلامة جمال الدين ابي الفرج عبدالرحمن بن علي بن محمد بن الجوزي *

Both the above tracts are written in the same hand.

No. 734.

foll. 30; lines 25; size $8\frac{1}{4} \times 6$; 6×4.

منتخب الاسانيد

MUNTAKHAB AL-ASÂNÎD.

In this work the author, 'Îsâ al-Ja'farî, gives a list of the numerous books which his Shaikh, Shamsaddîn Abû 'Abdallâh Muḥammad bin 'Alâ'addîn al-Bâbilî al-Qâhirî ash-Shâfi'î (*d.* A.H. 1077=A.D. 1666; see Khulâṣat al-Aṣar, vol. iv, p. 39), read under his various teachers, together with their *Isnâd* and occasional references to their lives.

The full title of the work, as stated at the end, is: منتخب الاسانيد في وصل المصنفات و الاجزاء و المسانيد.

Beginning :—

و صلي الله علي سيدنا محمد و آله و صحبه و سلم - نحمدک اللهم يا من وصل من انقطع اليه فاتصل سنده بالعروة الوثقي ...... و بعد فلم نزل سنة الاسناد في هذه الامة يمتطي الي غرائبها غوارب الاغتراب الخ •

The author, whose full name is Abû Maktûm ʻÎsâ bin Muḥammad bin Muḥammad bin Aḥmad bin ʻÂmir al-Maǵribî al-Jaʻfarî ابو مكتوم عيسي بن محمد بن محمد بن احمد بن عامر المغربي الجعفري, was born at Zawâwah (in Morocco). He travelled to Algeria, where he studied under Abû's-Ṣalâḥ ʻAlî bin ʻAbdalwâḥid al-Anṣârî (*d.* A.H. 1057= A.D. 1647); and having married his daughter, he remained with him more than ten years. On the death of his wife and father-in-law, he left Algeria for Tunis, where he read under several distinguished scholars. In A.H. 1062=A.D. 1652, he made a pilgrimage to Mecca, where he stayed in the Dâ'ûdîyah monastery until the end of A.H. 1063=A.D. 1653. Afterwards, he made a journey to Egypt, where he attended the lectures of Aḥmad al-Khafâjî (*d.* A.H. 1069= A.D. 1659), Muḥammad ash-Shawbarî (*d.* A.H. 1069=A.D. 1659), Ash-Shabramallisî (*d.* A.H. 1087=A.D. 1676) and others. He then revisited Mecca, where he settled permanently, and served as a teacher in the Madrasah attached to the *Masjid al-Ḥarâm*. Besides the present work, he wrote مقاليد الاسانيد, a treatise containing biographical notices of his Mâlikî Shaikhs. He died at Mecca in A.H. 1080=A.D. 1669. See Khulâṣat al-Aṯar, vol. iii, p. 240.

The author tells us in the preface that, in A.H. 1070=A.D. 1659, with a number of other students, he read several books under the above-mentioned Shamsaddîn al-Bâbilî, who granted them all a general permission to transmit his teaching and writings to others. At the request of his fellow-students, he wrote this work, in which are collected the best *Isnâd* of the afore-said Shaikh.

Written in fair Naskh.

Not dated. Probably, 18th century.

No. 735.

foll. 47; lines 21; size 8½ × 6½; 6½ × 4¼.

الفوائد الدراري

AL-FAWÂ'ID AD-DARÂRÎ.

Life of Abû 'Abdallah Muḥammad bin Isma'îl al-Ju'fî al-Bukhâri (*d.* A.H. 256=A.D. 870), with a bibliographical account of his works.

Author: Isma'îl bin Muḥammad bin 'Abdalhâdî bin 'Abdalġanî al-Jarrâḥî ash-Shâfi'î al-'Ijlawnî اسمعيل بن محمد بن عبدالهادي بن عبدالغني الجراحي الشافعي العجلوني. He was born at 'Ijlawn, a village in Syria, A.H. 1087=A.D. 1676. In A.H. 1100=A.D. 1688, he made a journey to Damascus, where he studied under several scholars, such as Shaikh 'Abdalġanî an-Nâbulusî (*d.* A.H. 1143=A.D. 1731), Abû'l-Mawâhib al-Ḥanbali (*d.* A.H. 1126=A.D. 1714), Aḥmad al-Ġazzî (*d.* A.H. 1143=A.D. 1731), 'Abdallâh al-'Ijlawnî (*d.* A.H. 1112=A.D. 1700), Yûnus al-Miṣrî (*d.* A.H. 1120=A.D. 1708) and 'Abdarraḥîm al-Kâbulî (*d.* A.H. 1135=A.D. 1722). He soon acquired a considerable knowledge of various branches of Muhammadan literature, especially of Ḥadîṣ, on which subject he compiled several useful works. For a long time he served as a professor in the Madrasah attached to the Umawî Mosque at Damascus, and died in the month of Muḥarram, A.H. 1162 =A.D. 1748. See Silk ad-Durar, vol. i, pp. 259–272; and Tâj aṭ-Ṭabaqât, vol. xii, part ii, fol. 373b.

Beginning:—

الحمد لله العالم بجميع الاشياء جملة و تفصيلا الخ *

The work is divided into four chapters, as follows:—

Fol. 1b. الباب الاول في بيان مولد الامام البخاري و بدء امره و نشأته و في بيان نسبه *

Fol. 9a. الباب الثاني في بيان رحلته الواسعة لاخذ العلم من الاقطار الشاسعة و بيان شيوخه *

Fol. 17b. الباب الثالث في ما ورد في اهل الحديث و منهم البخاري.

Fol. 23a. الباب الرابع في بيان تصانيفه المفيدة

Written in ordinary Naskh, with marginal notes and emendations. Dated, A.H. 1151=A.D. 1739.

The present copy was read before the author three times, as appears from the following note on fol. 23a:—

بلغ مقابلة و قراءة علي مؤلفه حفظه الله تعالي اولا و ثانيا و ثالثا *

No. 736.

foll. 10; lines 13–15; size 9×5; 6×4.

المنظومه في اسماء اهل بدر

AL-MANZŪMAH FĪ ASMĀ' AHLI BADR.

A versified tract, containing the names of those companions of the Prophet who took part in the battle of Badr.

Author: Aḥmad bin 'Alî al-'Uṣmânî al-Manînî احمد بن علي العثماني المنيني. He was born at Manîn on the 12th Muḥarram, A.H. 1089= A.D 1678. At the age of thirteen years, he went to Damascus, where he studied under several scholars; and he was then appointed professor in the Madrasahs, 'Adilîyah, Sulaimânîyah and As-Samîsâṭîyah. Subsequently, he held the post of Qâḍi at Qârâ, and then the post of Khaṭîb in the Umawî Mosque of Damascus. He composed about twelve hundred verses, and produced several valuable books. Besides the three works mentioned in Brock., vol. ii, p. 282, the following compositions of his are enumerated in the Silk ad-Durar, vol. i, p. 135:—

فتح القريب شرح انموذج اللبيب ; انموذج اللبيب في خصائص الحبيب ; القول المرغوب ; النسمات السحرية في مدح خير البرية ; شرح رسالة قاسم ن قطلوبغا ; بلغة المحتاج في مناسك الحاج ; القول الموجز في حل الملغز ; فتح المنان ; العقد المنظم اضاءة الدراري في شرح ; الفوائد السنية في الفوائد النحوية ; مطلع النيرين صحيح البخاري (left incomplete).

He died on the 19th Jumâdâ II, A.H. 1172=A.D. 1759. See Silk ad-Durar, vol. i, p. 133; and Ṭâj aṭ-Ṭabaqât, vol. xii, part ii, fol. 114b.

Beginning:—

يقـــول احمد ابو العبـــاس   من بالمنيني شاع بين الناس

The tract concludes thus:—

و الحمد لله علي التوفيـــق   لجمع هذه علي التحقيـــق

Written in fair Naskh. Not dated. Probably, 19th century.

No. 737.

foll. 15; lines 17; size 9×5⅛; 6⅛×3⅛.

حباب الاحباب

ḤIBÂB AL-AḤBÂB.

A short tract, containing a mere alphabetical list of the names of those companions of the Prophet whose fathers also enjoyed the companionship of the Prophet, taken chiefly from الاستيعاب في معرفة الاصحاب (No. 692 above), beginning with ابو بكر عبدالله بن ابي قحافة and ending with يوسف بن عبد الله بن سلام.

Author: Muḥammad Abû Bakr bin 'Abdarraḥmân محمد ابو بكر بن عبدالرحمن. The exact years in which our author flourished cannot be traced.

Beginning:—

الحمد لله الذي شرف الانسان و خصصهم ببدائع الايادي و روائع الاحسان الخ *

Written in ordinary Naskh. Not dated; 19th century.

SHÎ'AH TRADITIONISTS.

No. 738.

foll. 210; lines 15; size 10⅓×7; 8×4.

كتاب الرجال

KITÂB AR-RIJÂL.

A most reliable biographical dictionary of the Shî'ah traditionists, edited and re-arranged in strict alphabetical order by Muḥammad Taqî al-Khâdim al-Anṣârî.

Author: Abû'l-'Abbâs Aḥmad bin 'Alî bin Aḥmad bin al-'Abbâs-an-Najâshî ابو العباس احمد بن علي بن احمد بن العباس النجاشي, the

great Shî'ah traditionist, who was born in A.H. 372=A.D. 983, and died at Maṭrâbâd in A.H. 450=A.D. 1058. See Khulâṣat al-Aqwâl. fol. 13[b]; Naqd ar-Rijâl, fol. 19[a]; Manhaj al-Maqâl, fol. 25[a]; Muntaha'l-Maqâl, fol. 25[b]; Naḍd al-Iḍâḥ, p. 32.

The editor's preface begins:—

الحمد لله على ما وهب ...... انا العبد ابن ابي المعالي محمد تقي الخادم الانصاري مع تضييع متاعي و انخفاض شراعي و قصرباعي تغوصت في لجة بحر النياشي مارأيت لتحصيل المرام احسن من النجاشي فرتبته على ترتيب حروف الهجاء ليسرع في حصوله الخ *

The work begins:—

الحمد لله رب العالمين و صلوته على سيدنا محمد النبي و اهل بيته الطاهرين الخ *

The author, in a short preface, tells us that when he came to know that some opponents of the Shî'ah sect were ignorantly reproaching them with having no authoritative evidence as to the origin of their faith and beliefs, he determined to compile the present biographical dictionary, dealing with Shî'ah traditionists and authors, with an enumeration of their works as far as he could trace them.

The work is arranged alphabetically, except that the names of a few companions of the Prophet and of 'Alî have been placed first. The alphabetical series of proper names begins on fol. 5[a] with آدم بن اسحق and ends on fol. 207[a] with يسين الضرير; and it is followed by *Kunyah* beginning with ابو ايوب الانباري and ending with ابو يحيى المكفوف.

For another copy of the work see Âṣafîyah, p. 780. See also Kashf al-Ḥujub, fol. 116[b].

Written in Naskh, with a few marginal notes and emendations. The headings are in red. Fol. 98[b] is blank.

Dated, A.H. 1292=A.D. 1875.

Scribe: فضل علي الرضوي.

The title-page contains a short biography of the author.

Nineteen fly-leaves at the end contain miscellaneous notes and extracts from various books.

No. 739.

foll. 96; lines 23; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

خلاصة الاقوال في معرفة الرجال
KHULÂṢAT AL-AQWÂL FÎ MA'RIFAT AR-RIJÂL.

A short biographical dictionary of the Shî'ah traditionists.

Author: Jamâladdîn Ḥasan bin Yûsuf bin 'Alî bin al-Muṭahhar al-Ḥillî جمال الدين حسن بن يوسف بن علي بن المطهر الحلي.

The author, Al-Ḥillî, a great Shî'ah jurist, was born on the 19th Ramaḍân, A.H. 648=A.D. 1250. In the present work, on foll. 15ᵃ-16ᵃ, he gives us a short autobiography, accompanied by a list of the works, about sixty in number, which he had compiled prior to the composition of the present work. According to the Majâlis al-Mû'minîn, p. 276, he ably and successfully represented the Shî'ah sect in a religious debate which took place before Sulṭân Muḥammad Khudâ Bandah Ûljâ'itû, the King of Persia (A.H. 693–706=A.D. 1294–1307); who, as a result of his arguments, proclaimed himself a Shî'ah. Our author died on the 21st Muḥarram, A.H. 726=A.D. 1325. See Muntaha'l-Maqâl, fol. 73ᵇ; Naqd ar-Rijâl, fol. 61ᵃ; Manhaj al-Maqâl, fol. 92ᵃ; Ḥabîb as-Siyar, vol. iii, p. 112; and Majâlis al-Mû'minîn, p. 276.

Beginning :—

الحمد لله مرشد عباده الى سبيل السداد و هاديهم الى طريق النفع في المعاش و المعاد الخ •

The author tells us in the preface that numerous biographical works had been written, dealing with the Shî'ah traditionists, but that they were either over-concise, or more diffuse in treatment than the present work. He further proceeds to say that he has dealt in a concise but efficient fashion with only those traditionists who are unanimously recognised either as wholly reliable or wholly unreliable. For that class of traditionists whose reliability is doubtful, he refers to another more comprehensive work of his, entitled كشف المقال في معرفة الرجال.

The work is divided into two *Qism* and a *Khâtimah*. The first *Qism* (foll. 1ᵇ–63ᵃ) deals with reliable, and the second (foll. 64ᵇ–89ᵃ) with unreliable traditionists. The *Khâtimah* is subdivided into eight sections, termed فائدة.

For other copies of the work see Berlin, No. 9926; Bûhâr, No. 277; and Paris, No. 1108. See also Kashf al-Ḥujub, fol. 56ᵃ; and Brock., vol. ii, p. 164.

Written in fair Naskh. Our copy contains marginal notes said to have been transcribed at Lahore, in A.H. 1023=A.D. 1614, from a copy of the work belonging to a certain Ḥâjî Naṣrâ, as stated in the following note at the end:—

كتب اكثر حواشيه على طريق الاستعجال العبد المذنب الراجي الى رحمة ربه الغني ابو الحسن محمد بن المستغني عفي عنهما في بلدة لاهور من نسخة الفاضل التقي النقي حاجي نصرا سلمه الله في ٢ ربيع الاول سنة ١٠٢٣ ٭

Scribe: محمد امين المستغني.

Not dated; but the above-mentioned marginal notes were transcribed in A.H. 1023=A.D. 1614.

Slightly worm-eaten.

No. 740.

foll. 174; lines 19; size 8½×5; 6×4.

The Same.

Another copy of the same work, agreeing in all respects with the preceding.

Foll. 36 and 37 have been misplaced after foll. 32 and 40, respectively.

Written in *Nim-Shikastah*, with a few marginal notes. Dated, A.H. 1126=1714.

Scribe: جلال الدين محمد.

No. 741.

foll. 257; lines 12; size 7½×6; 5×3.

تلخيص الاقوال في تحقيق الرجال

TALKHÎṢ AL-AQWÂL FÎ TAḤQÎQ AR-RIJÂL.

A biographical dictionary of eminent Shî'ah traditionists.

Author: Mirzâ Muḥammad bin 'Alî bin Ibrâhîm al-Astrâbâdî ميرزا محمد بن علي بن ابراهيم الاسترابادي. He died at Mecca in A.H.

1028=A.D. 1619. For his life see Naqd ar-Rijâl, fol. 202ª; and Khulâṣat al-Aṣar, vol. iv, p. 46.

Beginning:—

الحمد لله على عباده الذين اصطفي اما بعد فهذا كتاب تلخيص الاقوال في تحقيق احوال الرجال قد اثبت فيه الاسماء على ترتيب الحروف المعجم مراعيا للاول ثم الثاني و هكذا الخ *

The work has been fully described in Br. Mus. Suppl., No. 634. See also India Office, No. 716; Âṣafîyah, p. 776; Brock., vol. ii, p. 385; and Kashf al-Ḥujub, fol. 39ª.

Written in elegant Naskh, with a few marginal notes. The headings are in red. Dated, A.H. 1047=A.D. 1637.

The first and the last two folios are supplied in a later hand Foll. 251–253 have been placed upside down.

Two seals bearing the inscription سيد محمد عباس موسوي, dated A.H. 1262=A.D. 1847, are found on a fly-leaf at the beginning.

No. 742.

foll. 392; lines 25; size 11½×7; 8×4.

منهج المقال في تحقيق احوال الرجال

MANHAJ AL-MAQÂL FÎ TAḤQÎQ AḤWÂL AR-RIJÂL.

Another biographical dictionary of the Shî'ah traditionists, compiled on a more comprehensive scale by the same author.

Beginning:—

الحمد لله المتعالي في عز جلاله عن الاشباه و النظائر الخ *

The work is also called مجمع الاقوال في تحقيق احوال الرجال. See Kashf al-Ḥujub, fol. 130ª. The work has been fully described in Br. Mus. Suppl., No. 635. See also Râmpûr, p. 139; and Brock., vol. ii, p. 385.

The present copy was transcribed at Najaf in A.H. 1044=A.D. 1634. Written in good minute Naskh, with a tastefully illuminated but faded frontispiece, within gold and blue ruled borders. Fol. 262ª is blank.

Scribe: اسمعيل بن سالم النجفي.

No. 743.

foll. 260; lines 21; size 10×6½; 7¼×3½.

نقد الرجال

NAQD AR-RIJÂL.

A biographical dictionary of the Shî'ah traditionists.

Author: Mustafâ bin al-Husain at-Tafrishî al-Husainî مصطفى بن الحسين التفريشي الحسيني.

The author, At-Tafrishî, who lived in the earlier part of the 11th century of the Hijrah, was a pupil of Shaikh 'Abdallâh bin al-Husain *at-Tustarî (d.* A.H. 1021=A.D. 1612), a short biographical account of whom is given on fol 123ᵃ.

Beginning :—

الحمد لله خالق الليل و النهار العالم بخفيات الضمائر و الاسرار الخ *

Full particulars of the work are given in Br. Mus. Suppl., No. 636. See also Kashf al-Hujub, fol. 154ᵃ; and Brock., vol. ii, p. 411.

Written by more than one scribe, in different hands, Naskh and Nasta'lîq. In a note at the end, the last *Juz* is said to be written by a certain Hasan 'Alî. Occasional notes, additions, and emendations are written in the margins throughout the copy. Not dated. Probably, abou the end of the 11th century of the Hijrah.

Slightly water-stained. Foll. 2–5 have been misplaced, and should follow after fol. 231.

Four seals bearing the name of a certain Muhammad bin Husain. dated A.H. 1216=A.D. 1801, are found on the first and the last folios.

No. 744.

foll. 240; lines 32; size 11½×8; 9½×6.

منتهى المقال في احوال الرجال

MUNTAHA'L-MAQÂL FÎ 'AHWÂL AR-RIJÂL.

A work containing biographies of Shî'ah scholars and traditionists, arranged in alphabetical order.

Author: Abû 'Alî Muhammad bin Ismâ'îl bin 'Abdaljabbâr bin Sa'daddîn al-Karbalâ'î ابو علي محمد بن اسمعيل بن عبد الجبار بن سعد

الدين الكربلائي. He was born in the month of Dû'l-Ḥijjah, A.H. 1159=A.D. 1746, and died at Najaf, in Rabî' I, A.H. 1216=A.D. 1801. See Kashf al-Ḥujub, fol. 147[b].

Beginning:—

نحمدك اللهم يا من رفع منازل الرواة الخ

In the preface, the author states that the work is a condensed version of the Manhaj al-Maqâl (No. 742 above), and the gloss upon the same by Muḥammad Bâqir bin Muḥammad Akmal Bahbahânî (*d.* A.H. 1205=A.D. 1790), together with important additions from other sources, a list of which is given. These additions are generally made at the end of each notice, and are distinguished by the word اقول or قلت.

The biographical notices are preceded by five *Muqaddimah*. The first notice is that of آدم ابوالحسين النحاس الكوفي and the last that of يونس بن يعقوب بن قيس ابو الجلاب الدهني. Then follow additional chapters, containing *Kunyah*, names beginning with ابن or اخو, *Laqab*, *Nisbah*, and lastly notices of female traditionists. The work concludes with a *Khâtimah*, subdivided into 12 *Fawâ'id*.

Written in hasty Naskh, with the headings in red. Dated, A.H. 1220=A.D. 1805.

Scribe: خيرالنساء بنت مرحوم حاجي العرمين علي نقي.

The work was lithographed in Teheran, A.H. 1302.

SAINTS AND ṢÛFÎS.

No. 745.

foll. 198; lines 17; size 7×5; 6×4.

بهجة الاسرار و معدن الانوار

BAHJAT AL-ASRÂR WA MA'DIN AL-ANWÂR.

The life, virtues, miracles and sayings of Shaikh 'Abdalqâdir al-Jilânî (*d.* A.H. 561=A.D. 1166), with short biographical notices of his eminent followers.

Author: Nûraddîn Abû'l-Ḥasan 'Alî bin Yûsuf bin Jarîr ash-Shaṭṭanawfî نور الدين ابو الحسن علي بن يوسف بن جرير الشطنوفي. He was born in Cairo, A.H. 647=A.D. 1249, read under several eminent scholars, and served as a professor in the Madrasah attached to the mosque of Ṭûlûn. He died in A.H. 713=A.D. 1314. See Ad-Durar al-Kâminah, vol. ii, fol. 42b.

Beginning:—

استفتح باب العون بايدي محامد الله عز و جل الخ •

Copies: Berlin, Nos. 10072–6; Paris, No. 2016; Ref. No. 11; Râmpûr, p. 330; and Cairo, vol. ii, p. 71. See also Brock., vol. ii, p. 118; and Ḥâj. Khal., vol. ii, p. 71.

The work has been printed in Cairo, A.H. 1304.

Written in fair Naskh. Dated, A.H. 787=A.D. 1385. Fol. 31, which has been misplaced, should follow fol. 37.

Scribe: عبد الرحمن بن محمد بن عبد الرحمن بن الغلبلي.

No. 746.

foll. 307; lines 19; size $8\frac{1}{2} \times 6\frac{1}{4}$; $5\frac{1}{3} \times 4$.

The Same.

Another copy of the same work, beginning as above.

Written in fair Naskh, with occasional vowel-points, within double red-ruled borders. Dated, A.H. 986=A.D. 1578.

No. 747.

foll. 430; lines 17; size $11 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

The Same.

Another copy of the same work, fully agreeing with the above. Foll. 25 and 32, which have been misplaced, should follow foll. 31 and 24, respectively.

Written in Naskh, with numerous short lacunae. Not dated. Probably, 19th century.

Foll. 1–157 are slightly water-stained.

No. 748.

foll. 215; lines 15; size 5½ × 5; 5⅛ × 3½.

مختصر بهجة الانوار

MUKHTAṢAR BAHJAT AL-ANWÂR.

An abridgment of the preceding work, designated at the beginning كتاب المنتخب من بهجة الاسرار في مناقب غوث الصمداني.

The name of the author of this abridgment cannot be traced. Ḥâj. Khal., vol. ii, p. 71, simply mentions an abridgment of the *Bahjat al-Asrâr*, without giving the name of its author.

Beginning:—

الحمد لله نحمده و نستعينه و نعوذ بالله من شرور انفسنا.....اما بعد فهذه جمل من مناقب الشيخ العارف العالم العامل الرباني عبد القادر الكيلاني...... اختصرت بها من كتاب الشيخ الفقيه الامام العالم المقري نور الدين ابي الحسن علي بن يوسف بن جرير بن معضاد بن فضل الشافعي اللخمي عرف با لشطنو في الذي سماه بهجة الاسرار و معدن الانوار الخ *

The work ends with the following verses:—

تخلق با خلاق الرجال وكن فتى كانك مملوك لكل صديق
و كن مثل طعم الماء حلوا [و] باردا الى الكبد الحرا لكل رفيق

The present copy was transcribed at the tomb of Ibrâhîm 'Âdil Shâh, the King of Bîjâpûr (A.H. 941–965=A.D. 1535–1557).

Written in good Naskh, with an illuminated frontispiece, within gold and coloured ruled borders. Not dated. Probably, 17th century.

Scribe: جلال الدين بن مولانا علي.

No. 749.

foll. 118; lines 19; size 8½ × 9; 5 × 3½.

اختيار الرفيق لطلاب الطريق
IKHTÎYÂR AR-RAFÎQ LI-ṬULLÂB AṬ-ṬARÎQ.

A work, believed to be unique, containing biographical notices of eminent saints and Ṣufis from the earliest times down to the author's own age, arranged alphabetically.

Author: Shihâbaddîn Abû'l-'Abbâs Aḥmad bin Salâmah al-Maqdisî شهاب الدين ابو العباس احمد بن سلامة المقدسي. He was a preacher in a certain mosque of Egypt, where he lived a saintly life in the Khânqâh; but on account of the envy aroused among his fellow-Shaikhs by his impressive sermons, he was compelled to remove to the Khânqâh of Sarnâqûs, where he died in A.H. 769=A.D. 1367. See Ad-Durar al-Kâminah, vol. i, fol. 42ᵇ.

Beginning:—

الحمد لله الذى ابدى انوار معرفته لقلوب العارفين الخ •

We are told in the preface that the author, who compiled the work at the request of some of his intimate friends, based it on the following authorities, viz., *Ḥilyat al-Awliyâ'* of Abû Nu'aim al-Iṣfahânî (*d.* A.H. 430=A.D. 1038), the *Ṣifat aṣ-Ṣafwah* of Ibn al-Jawzî (*d.* A.H. 597=A.D. 1200), the *Manâqib al-Abrâr* of Ibn Khamîs al-Mawṣilî (*d.* A.H. 552=A.D. 1157), the *Ṭabaqât aṣ-Ṣûfîyîn* of Muḥammad as-Sulami (*d.* A.H. 412=A.D. 1021), and the *Risâlat al-Qushairîyah* of Abû'l-Qâsim al-Qushairî (*d.* A.H. 465=A.D. 1074).

The notices begin with ابراهيم بن ادهم and end with يوسف بن الحسن الرازي.

The work was completed on the 1st Sha'bân, A.H. 740=A.D. 1340, as stated in the following colophon:—

قال مؤلفه رحمه الله تعالى و رضى عنه فرغت من تاليفه صبيحة الاثنين المبارك غرة شعبان المبارك سنة اربعين و سبعمائة •

Written in fair Naskh, with occasional vowel-points. The headings are in red. Dated, A.H. 913=A.D. 1507.

The pages of this copy have been remounted, the old folios having been supplied with new margins. Several folios seem to be wanting after fol. 78. Foll. 109–118 are slightly damaged.

Scribe: محمد بن عبد اللطيف الجوزلى الازهري.

No. 750.

foll. 10; lines 31; size 11×8; 8×5.

الدر الثمين في مناقب الشيخ محيي الدين

AD-DURR AṢ-ṢAMÎN FÎ MANÂQIB ASH-SHAIKH MUḤÎYADDÎN.

A life of the popular saint, Shaikh Muḥîyaddîn Ibn al-'Arabî (*d.* A.H. 638=A.D. 1240).

The author does not reveal his name in the text. In the following note at the end, he is said to be Abû'l-Ḥasan 'Alî bin Ibrâhîm bin 'Abdallâh bin Ibrâhîm bin Yûsuf al-Qârî al-Baġdâdî :—

الدر الثمين في محاسن الشيخ محيي الدين رضي الله عنه تاليف الشيخ الكامل ...... ابو الحسن علي بن ابراهيم بن عبد الله بن ابراهيم بن يوسف القاري البغدادي نور الله و والى من الرحمة فتوحه *

'Alî bin Ibrâhîm was a contemporary of Qâḍî Aḥmad bin Abî Bakr, called Ibn ar-Ridâd al-Yamanî (*d.* A.H. 821=A.D. 1418; see Al-Qabas al-Ḥâwî, vol. i, fol. 34[a]), to whom he formally presented the work, according to the following statement in the preface :—

و بعد فهذه رسالة سميتها الدر الثمين في مناقب الشيخ محيي الدين و ارسلتها الى الصنو العزيز و العرز الحريز الشيخ بهاء الحق والدين احمد ابن الرداد الصوفي اليمني لا زالت آيات فضله مسطورة *

Beginning :—

الحمد لله العلي العليم القدير الحكيم الخبير المنزه عن الشبيه و النظير الخ *

The work is divided into two chapters, the first of which contains a short biographical account of Ibn al-'Arabî, while in the second are enumerated the works containing his sayings and his compositions.

A fine copy. Written in good Naskh. The correct order of the folios should be thus: 1, 7, 2, 4, 3, 6, 5, 8, 9 and 10.

Not dated. Probably, 18th century.

No. 751.

foll. 53; lines 11; size 7×5¼; 6×3½.

غبطة الناظر

GIBṬAT AN-NÂẒIR.

A short but very useful work on the life, virtues, and miracles of Shaikh 'Abdalqâdir al-Jîlânî (*d.* A.H. 561 = A.D. 1166).

Author: Ibn Ḥajar al-'Asqalânî (*d.* A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part i, No. 159.

Beginning:—

الحمد لله القادر على تشريف مراده في تشريف اهل وداده الخ *

The work is divided into eight chapters, as follows:—

I.	Fol. 2ª.	الباب الاول في ذكر مولده
II.	Fol. 4ª.	الباب الثاني نشأته المرعية و اشتغاله با لعلوم الشرعية
III.	Fol. 29ᵇ.	الباب الثالث في ذكر مشائخه
IV.	Fol. 30ᵇ.	الباب الرابع في بيان احواله
V.	Fol. 33ª.	الباب الخامس في ثناء الناس عليه
VI.	Fol. 39ᵇ.	الباب السادس في ما نقله اهل عصره من الكرامات
VII.	Fol. 52ª.	الباب السابع في نبذة من بليغ كلامه
VIII.	Fol. 53ª.	الباب الثامن في وفاته

It appears, from the original pagination of the folios, that foll. 11, 20-21, and 30 should come in their proper order, but have been misplaced after foll. 19, 10 and 11, respectively.

Written on thick creamy paper, in good Naskh. Not dated. Probably, 17th century.

The work has been edited and published by Sir E. Denison Ross, Calcutta, A.D. 1903.

No. 752.

foll. 127; lines 27; size 8½ × 4½; 6¼ × 3¼.

قلائد الجواهر

QALÂ'ID AL-JAWÂHIR.

A detailed life of Shaikh 'Abdalqâdir al-Jîlânî (*d.* A.H. 561=A.D. 1166), with an account of his descendants and followers.

Author: Muḥammad bin Yaḥyâ bin Yûsuf at-Tâdifî al-Ḥanbalî محمد بن يحيى بن يوسف التاذفي الحنبلي. He was a native of Ḥalab, and died in A.H. 963=A.D. 1556. See As-Suḥub al-Wâbilah, fol. 150ᵃ.

Beginning:—

الحمد لله الذي فتح لاوليائه طرق الهدى الخ *

We are told in the preface that, being dissatisfied with the brevity of the account of Shaikh 'Abdalqâdir al-Jîlânî given in التاريخ المعتبر في انباء من عبر of Al-'Ulaimî (*d.* A.H. 927=A.D. 1521), the author wrote the present work, basing it on most trustworthy sources.

The contents and plan of the work are thus set forth in the preface:—

اتبعها بعد ان اذكر نسبه الشريف بتخلقه و خلقه و عمله و علمه و وعظه و قوله و فعله و مارزقه الله من الاولاد و تعظيم الاولياء له اعترافا بحقه و اذكر شيئاً من مناقبهم و من مناقب من انتهى الى جنابه و لازم الوقوف بعتبة بابه فان علو قدر الاتباع من شرف المتبوع و مزيد فيض الانهار من عظم الينبوع و اذكر مولده و وفاته و اختم ذلك بشيء من مناقبه و ما قيل فيه مختصرا ذلك عن الاطالة *

Another copy of the work is noticed in Cairo, vol. v, p. 113. See also Ḥâj. Khal., vol. iv, p. 565; and Brock., vol. ii, p. 335.

The work has been printed in Cairo. A.H. 1303.

Written in fair, minute, Naskh. Dated, A.H. 1145=A.D. 1732.

Scribe: احمد بن محمد بن عبد الله الحموي.

No. 753.

foll. 404; lines 23; size 9 x 5¼; 7½ x 3.

لواقح الانوار في طبقات الاخيار
LAWÂQIḤ AL-ANWÂR FÎ ṬABAQÂT AL-AKHYÂR.

A well-known work, containing biographical notices of eminent saints and Ṣûfis from the earliest times down to the author's own age.

Author: Abû'l-Mawâhib 'Abdalwahhâb bin Aḥmad bin 'Alî ash-Sha'rânî ابو المواهب عبد الوهاب بن احمد بن علي الشعراني.

The author, Ash-Sha'rânî, who was a great Ṣûfî as well as a distinguished scholar, was born in A.H. 899=A.D. 1493. In A.H. 911 =A.D. 1505, he went to Cairo, where he was invested with the *khirqah*, or spiritual robe, by Jalâladdîn as-Suyûṭî (*d.* A.H. 911=A.D. 1505). Our author settled permanently in Cairo, where he spent a saintly life, and wrote a large number of valuable works on theology and Ṣûfism. He died on Monday, the 11th Jumâdâ I, A.H. 973= A.D. 1565. See Tâj aṭ-Ṭabaqât, vol. x, fol. 248ᵃ.

Beginning:—

الحمد لله الذي خلع علي اوليائه خلع انعامه فهم بذلك له حامدون الخ *

The work was completed on the 15th Rajab, A.H. 952=A.D. 1545, as stated in the following lines at the end:—

قال مؤلفه ...... كان الفراغ من كتابتها خامس عشر رجب الفرد سنة اثنين و خمسين و تسعمائة *

Copies: Berlin, No. 9982; Köpr.. No. 1112; München, No. 446; Wien, No. 1185; Br. Mus., Nos. 371/2, 964; Cairo, vol. ii, p. 108; Goth., No. 1767; India Office, No. 713; Paris, No. 2045; and Râmpûr, p. 363. See also Brock., vol. ii, p. 338; and Ḥâj. Khal., vol. v, p. 339.

The work has been twice printed in Cairo, A.H. 1292 and 1311.

Written in fair Naskh. Not dated. Probably, 18th century. Short lacunae are found on foll. 397ᵇ, 398ᵃ, 399ᵇ, 400ᵃ, 401ᵇ, and 402ᵃ.

There are two seals on the title-page, one of which bears the name of a certain Abû'l-Fatḥ Muḥammad Imâmaddîn and the other that of a certain Muḥammad Najîb Khân.

The MS. was obtained from the Âṣafîyah library of Ḥaidarâbâd, in exchange for some other books, as appears from the following note on the last folio:—

این نسخهٔ که در مبادلهٔ بعض کتب که در کتب خانهٔ آصفیه موجود
نبود بکتاب خانهٔ موسوم به اورینٹل پبلك لائبریري واقع بانکي پور بغاء
زمودهٔ مولوي خدا بخش خان بهادر دادهٔ شد غرّهٔ ربیع الثاني سنه ۱۳۱۲ ٭

No. 754.

foll. 29; lines 23; size 9×7; 7×3.

رسالة في مناقب الشيخ محمد

RISÂLAH FÎ MANÂQIB ASH-SHAIKH MUḤAMMAD.

A life of Shaikh Muḥammad Qarahbâġî, a Turkish saint (*d.* A.H. 956=A.D. 1549), with an account of his miracles and sayings.

Author: Muḥammad bin Muṣṭafâ bin Ḥabîb bin Muḥammad Qarahbâġî محمد بن مصطفى بن حبيب بن محمد قرة باغي.

The author, Muḥammad bin Muṣṭafâ, a descendant of the saint Muḥammad Qarahbâġî, was born in Ardrûm, A.H. 1070=A.D. 1659. After finishing his education at home, he went to Constantinople, where, having secured the patronage of his cousin, Shaikh al-Islâm Faiḍallâh Âfindî, he entered the State service, and soon became Qâḍî of Ġalṭah. In A.H. 1115=A.D. 1703, after his patron, Faiḍallâh Âfindî, had unfortunately been killed in a riot at Adrianople, our author was exiled by a royal decree to Brussa, where he remained about thirty years, and died on the 13th Ramaḍân, A.H. 1146=A.D. 1734. Besides the present work, he left behind him a useful work on politics and several treatises on various legal points. See Tâj aṭ-Ṭabaqât, vol. xii, part i, fol. 295b.

Beginning:—

الحمد لله المبدي المعيد الاول الفرد المجيد الخ ٭

We are told in the preface that the work was compiled at the instance of the afore-said Shaikh al-Islâm Faiḍallâh Âfindî.

The biographical account of the saint Qarahbâġî is followed by two *Faṣl*, the first of which contains short biographical notices of the saint's two sons, Walî Muḥammad and Ḥabîb Muḥammad (*d.*

A.H. 1025=A.D. 1616), and the second notices of his two grandsons, Muṣṭafâ Âfindî (*d.* A.H. 1068=A.D. 1658) and Muḥammad Âfindî (*d.* A.H. 1104=A.D. 1692).

Written in ordinary Nasta'liq. Dated, A.H. 1242=A.D. 1826. Scribe: حاجي داوٗد بلغي.

No. 755.

foll. 124; lines 17; size $8\frac{1}{4} \times 6$; $6 \times 3\frac{1}{4}$.

اصفى الموارد

AṢFA'L-MAWÂRID.

A life of Shaikh Khâlid ash-Shahrazûrî an-Naqshbandî al-Mujaddidî, with short biographical notices of his Shaikhs, friends and relatives, entitled اصفى الموارد من سلسال احوال الامام خالد.

Author: Shaikh 'Usmân bin Sanad al-Baṣrî شيخ عثمان بن سند البصري. He wrote also a history of Baġdâd, from A.H. 1198 to 1250=A.D. 1784 to 1834, entitled مطالع السعود بطيب اخبار الوالي داوٗد, which has been printed in Bombay, A.H. 1304. He died in A.H. 1250=A.D. 1834. See Iktifâ'al-Qunû', p. 434.

Beginning:—

الحمد لله الذي صيّر تراجم وجوه الغرر من وجوه التراجم و المحاسن العيون و الغرر و نوّر من مآثرهم انسان عين كل خير و اثر الخ *

Shaikh Khâlid ash-Shahrazûrî, who was of Kurdish origin, was born at Qarah-Dâġ (a village five miles from Sulaimânîyah) in A.H. 1190=A.D. 1776. He made a pilgrimage to the Ḥaramain, and there he was induced by a certain Indian Ṣûfî to proceed to India for the purpose of obtaining the *Sanad* and the *Khirqah* (spiritual robe) of the Naqshbandîyah order. He reached Delhi, after a prolonged journey through Persia, Turkistan, and Afghanistan. He then became a disciple at Delhi of Shâh 'Abdallâh (*d.* A.H. 1240=A.D. 1824; see Khazînat al-Aṣfiyâ', vol. i, p. 693), who authorised him to admit disciples to the Naqshbandîyah, Qâdirîyah, Suhrawardîyah, Kubrawîyah and Chishtîyah orders. He also attended at Delhi the lectures of the well-known Shâh 'Abdal'azîz Dihlawî (*d.* A.H. 1239=A.D. 1824), and received a *Sanad* from him. He returned home viâ the Persian Gulf, and on his arrival at Sulaimânîyah in A.H. 1226=A.D. 1811, he was received with great honour. He served as a professor in the

Madrasah Al-Iṣfahânîyah at Az-Zawrâ', and wrote several treatises against Wahhâbî doctrines, the creed of that sect at that time prevailing throughout Arabia and Mesopotamia. He died in A.H. 1231=A.D. 1816.

The work was compiled at the request of 'Ubaidallâh bin 'Ubaidallâh al-Ḥaidarî, a biographical account of whom appears on foll. 115[a]-120[b].

Written in fair Naskh. Dated, A.H. 1235=A.D. 1820.

Scribe: عبد الله بن عيسى بن اسمعيل.

COMMENTATORS ON THE QURÂN.

No. 756.

foll. 132; lines 17; size $9\frac{1}{4} \times 6$; 7×4.

طبقات المفسرين

ṬABAQÂT AL-MUFASSIRÎN.

Biographical notices of 314 eminent scholars, who wrote commentaries on the Qurân, arranged alphabetically.

Author: Shamsaddîn Muḥammad bin 'Alî bin Aḥmad ad-Dâ'ûdî al-Mâlikî شمس الدين محمد بن علي بن احمد الداؤدي المالكي. He was one of the pupils of the celebrated Imâm Jalâladdîn 'Abdarraḥmân as-Suyûṭî (*d.* A.H. 911=A.D. 1505), wrote the present work in A.H. 941=A.D. 1534, and died in A.H. 945=A.D. 1538. See Brock., vol. ii, p. 289.

Beginning:—

الحمد لله و كفى و سلام على من اصطفى - و آل و صحب له
و خلفاء - و بعد فقد الّف العلامة شمس الدين محمد بن علي بن احمد
الداؤدي المالكي تلميذ الحافظ عبدالرحمن بن جلال الدين السيوطي
قدس سرهما و نوّر الله ضريحهما طبقات المفسرين جمع فيها متقدمي العصر
و المتأخرين - مرتبا على حروف المعجم فقال الخ •

In Ḥâj. Khal., vol. iv, p. 152, the present work is said to be the best ever compiled on the subject; and it is said to begin, without any preface, with the notice of ابان. The present copy, however, would appear to be somewhat incomplete, since the notices commence with ابراهيم بن احمد. They end with يوسف بن موسى الكوفي.

Another copy of the work is noticed in Cairo, vol. v, p. 81.

Written in fair Naskh, with an illuminated frontispiece, within red and blue ruled borders.

Dated, A.H. 1293=A.D. 1876.

Scribe: قاسم علي العيدرابادي.

A seal bearing the name of Abû'l-Makârim, dated A.H. 1297=A.D. 1880, is found on fol. 1b.

READERS OF THE QURÂN.

No. 757.

foll. 189; lines 23; size $11\frac{1}{4} \times 5\frac{1}{4}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

طبقات القراء

ṬABAQÂT AL-QURRÂ'.

Biographies of eminent readers of the Qur'ân, beginning with the renowned founders of the seven versions (القراء السبعة) and ending with the author's contemporaries, arranged chronologically, in 17 *Ṭabaqât*.

Author: Shamsaddin Abû 'Abdallâh Muḥammad bin Aḥmad bin 'Uṣmân bin Qâ'imâz ad-Dahabî شمس الدين ابو عبد الله محمد بن احمد بن عثمان بن قائماز الدهبي (*d.* A.H. 748=A.D. 1348), for some account of whom see No. 700 above.

Beginning:—

الحمد لله و سلام على عبادة الذين اصطفى و اشهدان لا اله الا الله وحدة لا شريك له مالمع نور و اختفى و اشهد ان محمدا عبدة و رسوله سعد الشرفا و حسبنا الله و كفى اما بعد فهذا كتاب معرفة المشهورين من

القراء الاعيان - اولي الاسناد و الاتقان - و التقدم في البلدان - على الطبقات و الازمان الخ *

Contents:—

As he tells us in the following lines at the end, the work was revised by the author, with additions and alterations, in A.H. 730 = A.D. 1330:—

فرغ محمد بن الذهبي المؤلف من هذه [النسخة] المباركة و فيها زيادات و تقديم و تاخير عن المسودة في ربيع الآخر سنة ثلثين و سبعمائة *

For other copies, see Paris, No. 2048; Berlin, No. 9943; and Köpr., No. 1116. See also Ḥâj. Khal., vol. iv, p. 150; and Brock., vol. ii, p. 46.

Foll. 184ᵇ–189ᵇ contain supplementary biographical notices of readers of the Qurân, in two parts. The first, as we are told in the

following note, is said to have been copied from the author's autograph additions, and the other to be a selection from the *Dail Ṭabaqât al-Qurrâ'* of 'Afîfaddîn al Maṭarî (whose name is given in Ḥâj. Khal., vol. iv, p. 150, as Aṭ-Ṭabarî):—

هذا ذيل منقول من خط الحافظ الذهبي و من فوائد الحافظ عفيف الدين المطري وهم اهل الطبقة الثامنة عشر و ما بعدها •

Written in Naskh, originally without diacritical points, which, according to a note at the end, were subsequently added at Haidarâbâd, in A.H. 1213=A.D. 1798, by a scholar, who does not reveal his name.

Dated, A.H. 1180=A.D. 1766.

Scribe: السيد علي المالكي.

A table of contents is prefixed to the work.

The title-page contains a short biographical sketch of the author, extracted from the *Ṭabaqât al-Kubrâ* of As-Subkî.

. . .

ḤANAFITE JURISTS AND SCHOLARS.

No. 758.

foll. 200; lines 17; size 11×7¼; 9×5½.

الجواهر المضية فى طبقات الحنفية

AL-JAWÂHIR AL-MUḌÎYAH FÎ ṬABAQÂT AL-ḤANAFÎYAH.

A biographical dictionary of Ḥanafite scholars and authors, complete in two separate volumes.

Author: Muḥîyaddîn Abû Muḥammad 'Abdalqâdir bin Abî'l-Wafâ' Muḥammad al-Qurashî al-Miṣrî محيي الدين ابو محمد عبد القادر بن ابي الوفاء محمد القرشي المصري. He was born in Sha'bân, A.H. 696=A.D. 1297, and studied in Cairo and Mecca under numerous scholars, such as Ḥasan al-Kurdî (*d.* A.H. 720=A.D. 1320), Aḥmad ad-Dimyâṭî

(*d.* A.H. 749=A.D. 1348), Ibrâhîm aṭ-Ṭâhirî (*d.* A.H. 728=A.D. 1328), 'Abdallâh aṣ-Ṣanhâjî (*d.* A.H. 724=A.D. 1324), and others. He produced several useful works on the Hanafite law, and died in A.H. 775=A.D. 1373. For his life, see Ḥusn al-Muḥâḍarah, fol. 117ᵃ; Ad-Durar al-Kâminah, vol. i, fol. 298ᵃ; and Ḥadâ'iq al-Ḥanafîyah, p, 294.

Vol. I.

Beginning:—

الحمد و العظمة و الكبرياء لمن له الاسماء الحسنى الخ *

The biographical notices are preceded by a *Muqaddimah*, which is divided into three chapters, dealing respectively with the names of God, the genealogy of the Prophet, and the life of Imâm Abû Ḥanîfah (*d.* A.H. 150=A.D. 767). The present volume breaks off in the middle of the account of محمد بن احمد بن يوسف بن اسمعيل بن شاه الخوارزمي.

For other copies, see Berlin, No. 10020; Bûhâr, No. 254; and Âṣafîyah, p. 780. See also Brock., vol. ii, p. 80, and Ḥâj. Khal., vol. ii, p. 648.

The work has been printed in Ḥaidarâbâd (Deccan).

No. 759.

foll. 184; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, which begins by completing the account of الخوارزمي and ends with the account of ابن يعيش. The biographical notices are followed by a *Khâtimah*, designated كتاب الجامع, consisting of notes on miscellaneous historical and religious matters.

A fly-leaf at the end contains a biography of the author, extracted from المنهل الصافي و المستوفي بعد الوافي of Yûsuf bin Taġrîbirdî (*d.* A.H. 874=A.D. 1469).

Both volumes are written by one and the same scribe, in ordinary Indian Nasta'lîq, with numerous lacunae. Not dated. Probably, 18th century.

No. 760.

foll. 152; lines 23; size 8×5¼; 6¼×3½.

عقود الجمان في مناقب ابي حنيفة النعمان

'UQÛD AL-JUMÂN FÎ MANÂQIB ABÎ ḤANÎFAT AN-NU'MÂN.

A comprehensive biography of Imâm Abû Ḥanifah (*d.* A.H. 150=A.D. 767), together with an account of his eminent disciples.

Author: Shamsaddîn Abû 'Abdallâh Muḥammad bin Yûsuf bin 'Ali bin Yûsuf ad-Dimashqî aṣ-Ṣâliḥî ash-Shâfi'î شمس الدين ابو عبد الله محمد بن يوسف بن علي بن يوسف الدمشقي الصالحي الشافعي. He was born at Damascus, but settled in Cairo, where he lived in the Khânqâh of Barqûqiyah, and died on the 14th Sha'bân, A.H. 942=A.D. 1536. See Brock., vol. ii, p. 304; and Ḥâj. Khal., vol. iv, p. 238.

Beginning:—

الحمد لله الذي جعل العلماء ورثة الانبياء و اختار منهم الائمة المجتهدين في فروع الشريعة الاولياء فمن احبهم كلهم فقد فاز و دخل في زمرة الاتقياء و من انتقص احدا منهم فقد ظلم نفسه و هو من الاغبياء الخ *

Having in A.H. 938=A.D. 1531, come upon a work containing disparaging remarks about Imâm Ḥanifah, our author was moved to write the present work, in which he defends the said Imâm, and gives an account of his pious mode of living, his literary eminence, and distinctive attributes, together with an account of his eminent disciples.

The work is divided, as follows, into a *Muqaddimah*, 26 chapters, and a *Khâtimah*:—

Fol. 3ª.	المقدمة تشمل على ستة فصول
Fol. 14ª.	الباب الاول في نسبه و تاريخ مولده و صفته
Fol. 17ª.	الباب الثاني فيما ورد في تبشير النبي صلي الله عليه و سلم
Fol. 19ª.	الباب الثالث فيمن ادركه ابو حنيفة رضي الله عنه من الصحابة و من سمع منهم *
Fol. 25ª.	الباب الرابع في ذكر بعض شيوخه
Fol. 35ª.	الباب الخامس في ذكر بعض الآخذين عنه الحديث و الفقه
Fol. 57ª.	الباب السادس في مبدأ امره و نشأته و طلبه العلم
Fol. 60ª.	الباب السابع في ابتداء جلوسه للافتاء و التدريس

Fol. 62a. الباب الثامن في ذكر الاصول التي بنى عليها مذهبه

Fol. 64a. الباب التاسع في بعض خصائصه التي اختص بها عن غيره من الائمة *

Fol. 67a. الباب العاشر في ثناء الائمة عليه و على فقهه و تعظيمهم له

Fol. 77a. الباب الحادي عشر في شدة اجتهاده في العبادة و قيامه الليل كله و كثرة صلاته بالليل و قرأته القرآن كله في ركعة *

Fol. 81a. الباب الثاني عشر في خوفه و مراقبته لربه سبحانه و تعالى

Fol. 84a. الباب الثالث عشر في كرمه و جوده و سخائه و مواساته

Fol. 86b. الباب الرابع عشر في ورعه و زهده و امانته

Fol. 89a. الباب الخامس عشر في وفور عقله و فراسته

Fol. 91a. الباب السادس عشر في زكائه و فطنته و اجوبته المسكتة عن الاسئلة المبهتة *

Fol. 106a. الباب السابع عشر في جمل من مكارم اخلاقه غير ما تقدم

Fol. 109b. الباب الثامن عشر في اكله من كسبه ورده جوائز الامراء والخلفاء و غيرهم من ارباب الدولة *

Fol. 110b. الباب التاسع عشر في اخلاقه في ملبسه

Fol. 111a. الباب العشرون في بعض حكمه و مواعظه و آدابه

Fol. 114b. الباب الحادي و العشرون في عرض الامراء و الخلفاء عليه القضاء وغيره من الولايات و امتناعه من ذلك و ضربهم له و حبسهم اياه *

Fol. 116b. الباب الثاني و العشرون في ذكر احرف قيل انه كان يختار القراة بها *

Fol. 117b. الباب الثالث و العشرون في بيان كثرة حديثه و كونه من اعيان الحفاظ *

Fol. 130a. الباب الرابع و العشرون في سبب مرضه و وفاته و انه مات شهيدا و اين دفن و ما يتعلق بذلك و ما سمع من نوح الجن عليه *

Fol. 133a. الباب الخامس و العشرون في بعض منامات حسنة رآها هو و روئيت له في حياته و بعد وفاته و بيان رد منامات ذكرت بضد ذلك *

Fol. 138b. الباب السادس و العشرون في بعض ما قيل فيه من الشعر

Fol. 141a. الخاتمة تشتمل على اربعة فصول *

The work was completed towards the end of Rabî II, A.H. 939=A.D. 1532, as stated in the following colophon:—

قال مؤلفه افقر الخلق الى عفو الحق محمد بن يوسف بن علي
بن يوسف الدمشقي الصالحي القادري نزيل البرقوقية التي بصحراء
القاهرة خارج باب النصر........................ فرغت من تاليفه في
اواخر شهر ربيع الآخر سنة تسع و ثلاثين و تسعمائة •

The above colophon is followed by a short biographical notice of the author, written in the same hand as the text.

For other copies, see Wien, No. 1180; Yenî, No. 876; Ayâ Ṣûfîyah, No. 3309; Cairo, vol. v, p. 90; and Râmpûr, p. 670.

Written in Naskh, with the headings in red. Not dated. Probably, 18th century.

A seal bearing the name of Sayyid Ḥamîdaddîn Aḥmad, alias Nûralhudâ, dated A.H. 1257=A.D. 1841, is found on the title-page.

No. 761.

foll. 49; lines 19; size 7½ × 5; 6½ × 3½.

طبقات السادة الحنفيه

ṬABAQÂT AS-SÂDAT AL-ḤANAFÎYAH.

A work containing biographical notices of well-known doctors of the Ḥanafite school, from Imâm Abû Ḥanîfah (*d.* A.H. 150=A.D. 767) to Aḥmad bin Sulaimân bin Kamâl Pâshâ (*d.* A.H. 940=A.D. 1533).

Neither the title of the work nor the author's name is given in the text. In a note on the title-page, the work is ascribed to Aḥmad bin Muṣliḥaddîn Muṣṭafâ Ṭâshkuprîzâdah (*d.* A.H. 968=A.D. 1560). This, however, appears to be a mistake. It is not included among the works attributed to this author; and, indeed, seems to be identical with the *Ṭabaqât as-Sâdat al-Ḥanafîyah* of 'Abdallâh as-Suwaidî عبد الله السويدي (died c. A.H. 950=A.D. 1543), which, according to the copy described in Berlin No. 10026, has the same beginning and contents as the present work.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام علي سيدنا محمد و آله و صحبه اجمعين اما بعد فهذا الكتاب مختصر في طبقات الحنفية ذكرت فيه المشاهير من الائمة الذين نقلوا علم الشريعة في كل طبقة و نشروها بين الامة الخ *

The author, in his preface, tells us that the Ḥanafite jurists can be divided into the following seven groups or *Ṭabaqât*, all of which, with the exception of the seventh, are mentioned in the Berlin copy :—

1. الطبقة الاولى طبقة المجتهدين في الشرع كالائمة الستة المذكورة و من سلك مسلكهم من الائمة *
2. الطبقة الثانية طبقة المجتهدين في المذهب كتلاميذ اصحاب الطبقة الاولى *
3. الطبقة الثالثة طبقة المجتهدين في المسائل التي لا رواية فيها عن صاحب المذهب *
4. الطبقة الرابعة طبقة اصحاب التخريج من المقلدين كالرازي و احزابه
5. الطبقه الخامسة طبقة اصحاب التخريج من المقلدين كابي حسن القدوري و صاحب الهدايه *
6. الطبقة السادسة طبقة المقلدين القادرين على التمييز بين القوي و الضعيف و ظاهر الرواية *
7. الطبقة السابعة طبقة المقلدين الذين لا يقدرون على التمييز المذكور في المسطور و لا يفرقون بين الغث و السمين و لا يميزون الشمال عن اليمين بل يجمعون ما يجدون في التدوين كحاطب الليل *

Written in ordinary Naskh, within double red-ruled borders, with a tasteless frontispiece.

Emendations and corrections have been made in the margins throughout the copy.

Dated, A.H. 1103=A.D. 1692.

Four fly-leaves at the beginning contain miscellaneous notes and extracts from various sources.

No. 762.

foll. 85; lines 13; size 8¼ × 5¼; 6 × 6¼.

الخيرات الحسان في مناقب الامام ابي حنيفة النعمان

AL-KHAIRÂT AL HISÂN FÎ MANÂ-QÎB AL-IMÂM ABÎ HANÎFAT AN-NU'MÂN.

A well-known biography of Imâm Abû Hanîfah (*d.* A.H. 150=A.D. 767).

Author: Abû'l-'Abbâs Shihâbaddin Ahmad bin Muhammad bin 'Alî, called Ibn Hajar al-Haiṣamî ابو العباس شهاب الدين احمد بن محمد بن علي الشهير با بن حجر الهيثمي (*d.* A.H. 974=A.D. 1566). See Lib. Cat., vol. v, part i, No. 283.

Beginning:—

الحمد لله الذي اختص العلماء بوراثة الانبياء الخ *

In the preface, the author tells us that his original draft of a life of Imam Abû Hanîfah, which he lent to a friend for copying, having been lost, he was obliged to rewrite it. and based the present work on the *'Uqûd al-Jumân* of Muhammad bin Yûsuf ad-Dimashqî (No. 760 above).

The contents of the work have been described in Berlin, No. 10003. See also Cairo, vol. v, p. 51; Brock. vol. ii, p. 389; and Hâj. Khal., vol. iii, p. 182.

Written in fair Naskh, with a few marginal notes. The headings of the chapters are in red. Not dated. Probably, the first half of the 19th century.

The work has been twice printed in Cairo, A.H. 1305 and 1311.

No. 763.

foll. 178; lines 17; size 8¼ × 5; 5¼ × 2¼.

الاثمار الجنية في اسماء الحنفية

AL-AṢMÂR AL-JANÎYAH FÎ ASMÂ' AL-HANAFÎYAH.

A biographical dictionary of eminent jurists of the Hanafite school.

Author: Mullâ 'Alî bin Sulṭân Muḥammad al-Qârî al-Harawî ملا علي بن سلطان محمد القارى الهروي (*d.* A.H. 1014=A.D. 1605). See Lib. Cat., vol. v, part i, No. 237.

Beginning:—

الحمد لله رب الارض و السماء ذي الفضل و الطول و النعماء الخ *

The title of the work is not given in the text; but in the Khulâṣat al-Aṣar, vol. iii, p. 185, and the Ḥadâ'iq al-Ḥanafîyah, p. 399, it is called الاثمار الجنية في اسماء الحنفية. In a note at the top of fol. 1ᵇ, however, the work is designated حديقة النعمان.

In the preface, the author states that he compiled the present work, after completing his well-known commentary on the *Musnad* of Imâm Abû Ḥanîfah (*d.* A.H. 150=A.D. 767), entitled مسند الانام شرح مسند الامام (see Lib. Cat., vol. v, part i, No. 237).

The first fifty folios are devoted to the life of Imâm Abû Ḥanîfah, divided into several *Faṣl*. The alphabetical series of proper names begins on fol. 50ᵇ with ابراهيم بن احمد بن محمد حموية and ends on fol. 153ᵃ with يونس بن القاسم; and this is followed by additional chapters, containing *Kunyah*, notices of female jurists, and *Ansâb*. The work ends with a *Khâtimah*, called كتاب الجامع, which is divided into a large number of *Fâ'idah*, dealing with miscellaneous legal and religious matters. Following the *Khâtimah* comes a *Faṣl*, containing a few supplementary notices of the Ḥanafite jurists of Yemen, extracted from the *Ṭirâz A'lâm az-zaman Fî Ṭabaqât A'yân al-Yaman* of 'Alî bin Ḥasan al-Khazrajî (*d.* A.H. 812=A.D. 1409).

Another copy of the work is noticed in Bûhâr, No. 256.

Foll. 42 and 52 are misplaced, and should follow after foll. 51 and 41, respectively.

Written in fair Naskh, but with clerical errors. Dated, A.H. 1076=A.D. 1665.

Scribe: عبد الرحيم بن صالح.

No. 764.

foll. 193; lines 17; size 10¼×7; 7½×4½.

[كتائب المجتهدين]

[KATÂ'IB AL-MUJTAHIDÎN.]

A work containing biographical notices of eminent doctors of the Ḥanafite school, without title or author's name.

The work seems to be based on the *Katâ'ibu A'lâm al-Akhyâr* of Maḥmûd bin Sulaimân al-Kaffawî (*d.* A.H. 990=A.D. 1582), to whom our author refers on almost every page. The latest work quoted is the *Ad-Durr al-Mukhtâr* of Al Ḥaskafî, who died in A.H. 1088=A.D. 1677.

Beginning:—

فاتحة الكتائب و فيها خمسة مطالب المطلب الاول في حد الفقه المطلب الثاني في الاجتهاد المطلب الثالث في رسم المفتي المطلب الرابع في طبقات الفقهاء السبعة المطلب الخامس في امهات المسائل الخ ‌•

The work consists of an introduction, termed فاتحة الكتائب, and six *Katâ'ib* (lit., battalions). The introduction is subdivided into five *Maṭâlib*, dealing, respectively, with the definition of law; the significance of *Ijtihâd*, or legal scholarship; the duties of a *Muftî*, or jurisconsult; the seven classes of jurists; and the twenty-five principles of jurisprudence.

The six *Katâ'ib* are as follows:—

I. Fol. 15^{a}. كتيبة طبقة المجتهدين في الشرع وهي الكتيبة الاولى

II. Fol. 30^{b}. كتيبة طبقة المجتهدين في المذهب و اقرانهم

III. Fol. 63^{a}. كتيبة طبقة المجتهدين في المسائل

IV. Fol. 115^{b}. الكتيبة الرابعة طبقة اصحاب التخريج

V. Fol. 143^{b}. كتيبة طبقة اصحاب الترجيح

VI. Fol. 170^{a}. كتيبة طبقة المتبحرين في الفتوى

Written in fair Nasta'lîq. The following folios are blank, viz., 79^{b}, 81^{a}, 101^{a}, 119^{b}, 128^{b}, 130^{b}, 134^{a}, 138^{b}, 144, 147^{b}, 150^{a}, 152^{a}, 154^{b}, 156^{a}, 158^{b}, 161^{b}, 163^{a}, 165^{b}, 168^{b}, 170^{a}, 174^{b}, 176^{b}, 178^{b}, 182^{b}, 183^{a}, 185^{a}, 187^{b}, and 189^{a}.

Not dated. Apparently, 19th century.

SHÂFI'Î JURISTS AND SCHOLARS.

No. 765.

foll. 226; lines 30; size 6¾ × 5; 5¼ × 3½.

تبيين كذب المفترى

TABYÎN KADIB AL-MUFTARÎ.

A very old copy of a work on the life and merits of Imâm Abû'l-Hasan al-Ash'arî ash-Shâfi'î, the celebrated founder of the Ash'arî school of theology (*d.* A.H. 324=A.D. 936), accompanied by short biographical notices of his prominent disciples and followers.

Author: Siqataddin Abû'l-Qâsim 'Alî bin al-Hasan bin Hibatallâh, called Ibn 'Asâkir ثقة الدين ابو القاسم علي بن الحسن بن هبة الله الشهير بابن عساكر.

The author, who was the most eminent traditionist of Syria of his age, was born on the 1st Muharram. A.H. 499=A.D. 1105 He received his education at Bagdâd, in the famous Nizâmîyah College; and served at Damascus as a professor in the Dâr al-Hadis An-Nûrîyah, an institution which was founded, chiefly on his account, by Al-Malik al-'Adil Nûraddin Mahmûd bin Zangi, the then ruler of Syria (A.H. 541–569=A.D. 1146–1173). Our author died at Damascus, A.H. 571=A.D. 1176. For his life, see Tabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 15ᵇ; Tadkirat al-Huffâz, vol. iv, p. 122; Tabaqât by Al-Isnawî, fol. 164ᵃ; Tabaqât by Ibn al-Mulaqqin, fol. 46ᵇ; Tabaqât al-Mufassirîn by Ad-Dâ'ûdi, fol. 62ᵃ; Mir'ât al-Janân, fol. 343ᵇ; Dustûr al-I'lâm, fol. 96ᵇ; and Ibn Khallikân (De Slane's translation), vol. ii, p. 252.

Beginning:—

الحمد لله الذي منح اهل التحقيق في توحيده بصاير و احلاما الخ *

The work consists of the following chapters:—

Fol. 5ᵇ. ذكر تسمية ابي الحسن رحمة الله عليه و نسبه و الامر الذي فارق عقيدة اهل الاعتزال به *

Fol. 11ᵃ. ماروي عن النبي صلي الله عليه وسلم عن بشارته بقدوم ابي موسي و اهل اليمن *

Fol. 17ª ذكر مارزق ابو الحسن رحمه الله من شرف الاصل و ما ورد من تنبيه ذوي الفهم *

Fol. 54ᵇ. ذكر ما اشتهر به ابو الحسن رضي الله عنه من العلم و ظهر منه و نور المعرفة *

Fol. 62ᵇ. ذكر ما عرف من ابي الحسن رضي الله عنه من الاجتهاد في العبادة *

Fol. 63ᵇ. ذكر ما يسر لابي الحسن رضي الله عنه من النعمة من كونه من خير قرون هذه الامة *

Fol. 67ª. [ذكر] ما وصف من مجانبته لاهل البدع .

Fol. 77ª. ذكر ماروي من المنامات التي تدل على ان ابا الحسن من مستحقي الامامات [sic الامامة] *

Fol. 78ª. ذكر ما مدح به ابو الحسن من الاشعار .

Fol. 83ᵇ. ذكر جماعة من اعيان مشاهير اصحابه .

The above chapters are followed by a systematic refutation of the false allegations made against Imâm Ash'arî by his opponents.

For other copies of the work, see Ref., No. 149; Leyden, No. 901; and Escur., No 1796. See also Ḥâj., Khal., vol. ii, p. 187, and Brock., vol. i, p. 331.

Written in old Arabian Naskh. The first six folios are supplied in a later hand.

In the following note at the end, apparently in the same hand as the text, the scribe is said to be Abû Ja'far al-Qurṭubî, whose proper name is Aḥmad bin 'Alî bin Abî Bakr bin Ismâ'îl al-Qurṭubî (*d.* A.H. 596=A.D. 1199; see Ṭabaqât al-Qurrâ' by Ad-Dahabi, fol. 132ᵇ):—

خط ابي جعفر القرطبي امام دار الحديث .... بدمشق *

The above note is followed by an original *Samâ'* (written by the same Aḥmad bin 'Alî al-Qurṭubî), saying that the present copy was read before the author's son, Abû Muḥammad Qâsim bin 'Alî (*d.* A.H. 600=A.D. 1203), at several sittings, the last of which was held on Monday, the 3rd Dû'l Qa'dah, A.H. 581=A.D. 1186.

No. 766.

foll. 272; lines 17; size 9¼ × 6¼; 6¼ × 3¼.

طبقات الشافعية الكبرى

ṬABAQÂT AṢH-ṢHÂFI'ÎYAT AL KUBRÂ.

A comprehensive biographical dictionary of Ṣhâfi'î scholars, complete in seven separate volumes.

Author: Tâjaddîn Abû Naṣr 'Abdalwahhâb bin 'Alî bin 'Abdal-Kâfî as-Subkî aṣh-Ṣhâfi'î تاج الدين ابو نصر عبد الوهاب بن علي بن عبد الكافي السبكي الشافعي. He was born in Cairo, A.H. 727=A.D. 1327, and settled with his father in Damascus, where he studied under the well-known Ṣhamsaddîn aḏ-Ḏahabî (d. A.H. 748=A.D. 1348). He attained a profound knowledge in several branches of learning, especially the Ṣhâfi'ite school of law, in which he claimed to be one of the supreme authorities. He was appointed Qâḍî of Damascus, but was subsequently suspended and imprisoned for two months. After his release, he was reinstated as Qâḍî. He also served in numerous academies of Syria and Egypt. He compiled three biographical dictionaries of Ṣhâfi'ite scholars, the present being the most comprehensive. The titles of the other two are طبقات الشافعية الوسطى and طبقات الشافعية الصغرى. Besides these, he produced several other useful works, mostly on Ṣhâfi'ite jurisprudence and Muhammadan theology. He died on the 7th Ḏû'l-Ḥijjah, A.H. 771=A.D. 1370. For his life, see Ad-Durar al-Kâminah, vol. i, fol. 309ᵃ; Dustûr al-I'lâm, fol. 62ᵃ; and Ṭabaqât by Ibn Qâḍî Ṣhuhbah, fol 157ᵇ.

Vol. I.

Beginning:—

قال سيدنا العبد الفقير الى الله تعالى ...... الحمد لله نحمده و نستعينه و نستغفره و نستهديه الخ *

The work is divided into seven *Ṭabaqât*, the names included in each *Ṭabaqah* being arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Aḥmad or Muḥammad are in every case placed first. The present volume ends with the account of الحارث بن شريح النقال الخوارزمي.

Copies: Berlin, No. 10037 (fragment); Paris, No. 2100; Yenî, No. 870; Ayâ Ṣûfiyah, Nos. 3299–3301; Cairo, vol. v, p. 78;

Râmpûr, p. 640; and Bûhâr, Nos. 257–263. See also Ḥâj. Khal., vol. iv, p 139; and Brock., vol. ii, p. 89.

Foll. 56ᵇ, 59ᵃ, 67ᵇ and 93ᵃ contain short lacunae.

The work has been printed, in six volumes, in Egypt, A.H. 1324.

No. 767.

foll. 277; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the account of الحارث بن مسكين بن محمد بن يوسف الاموي and ending with that of الحسن بن احمد بن يزيد بن عيسى الاصطخري.

Fol. 1ᵇ contains a gap of about four lines. There are also short lacunae on foll. 128ᵇ, 263ᵃ, 275ᵃ and 275ᵇ.

No. 768.

foll. 278; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with the account of الحسين بن احمد بن الطبري ابو الحسين الجلالي and ending with that of اسمعيل بن ابراهيم بن محمد عبد الرحمن القراب ابو محمد الفقيه المغربي السرخسي.

Lacunae are found on foll. 14ᵃ, 15ᵃ, 17ᵃ, 163ᵃ and 226ᵃ.

No. 769.

foll. 275; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with the account of اسمعيل بن زاهر بن محمد بن عبد الله بن محمد بن علي ابو القاسم النوقاني and ending with that of نصر بن ابراهيم بن نصر بن ابراهيم بن داود المقدسي النيسابوري.

Lacunae are found on foll. 25^b, 35^a, 49^b, 86^a, 129^b, 253^b and 265^a.

No. 770.

foll. 276; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work, beginning with the account of نصر بن بسر بن علي العراقي ابو القاسم نزيل البصرة and ending with that of عبد المحسن بن عبد المنعم بن علي الكفرطابي ثم الشيرازي.

Lacunae are found on foll. 1^b, 31^a, 82^a, 86^a, 136^a, 146^b, 152^a, 154^b, 157^b, 161^a. 192^a, 215^a, 242^b and 243^b.

No. 771.

foll. 338; lines and size same as above.

The Same.

Vol. VI.

The sixth volume of the same work, beginning with the account of عبد الملك بن زيد بن ياسين بن زيد بن قائد بن جميل الثعلبي and ending with that of محمد بن احمد بن ابراهيم بن حيدر.

About two lines at the bottom of fol. 183^a, and one line at the bottom of fol. 275^a, have been penned through. Besides a gap of about four lines on fol. 75^a, there are short lacunae on foll. 15^a, 58^b, 63^a, 78^b, 79^a, 80^b, 85^a, 105^b, 109^b, 111^a, 112^b, 120^a, 135^b, 139^a, 216^a, 231^a, 277^a, 334^b and 335^a.

No. 772.

foll. 323; lines and size same as above.

The Same.

Vol. VII.

The seventh volume of the same work, beginning with the account of محمد بن احمد عبد المؤمن بن الشيخ شهاب الدين اللبان and ending with that of يوسف بن عبد المجيد بن علي بن داؤد الهذلي.

Lacunae are found on foll. 1ᵇ, 46ᵇ 47ᵃ, 53ᵃ, 65ᵃ, 190ᵇ, 223ᵇ, 260ᵃ, 266ᵇ, 298ᵇ, 299ᵇ and 301ᵃ.

All the above volumes are written by the same hand in ordinary Naskh. The headings of the chapters and the names are in red. Dated, the 9th Rajab, A.H. 1294=A.D. 1877.

A table of contents is given at the beginning of each volume.

Scribe: عمر بن عوض بن عبد الله بن عمر بن عوض بن سعيد بن احمد بن عبد الحق باجمل.

No. 773.

foll. 253; lines 20; size 10×7; 7½×4½.

طبقات الفقهاء الشافعية

ṬABAQÂT AL-FUQAHÂ' ASH-SHÂFI'ÎYAH.

Biographical notices of the Shâfi'î jurists, arranged alphabetically according to the names by which they are popularly known.

Author: Jamâladdîn Abû Muḥammad 'Abdarraḥîm bin al-Ḥasan bin 'Alî al-Isnawî ash-Shâfi'î جمال الدين ابو محمد عبد الرحيم بن الحسن بن علي الاسنوي الشافعي.

According to the author's own statement (fol. 33ᵇ), he was born in Isnâ, A.H. 704=A.D. 1305. In A.H. 721=A.D. 1321, he arrived at Cairo, where he attended lectures of the well-known Taqîaddîn 'Alî as-Subkî (*d.* A.H. 756=A.D. 1355) and other eminent scholars. He served as a professor in the Madrasahs Al-Mulkîyah, Al-Fârisîyah, and Al-Fâḍilîyah. He also delivered lectures on the Qurân in the mosque of Ṭûlûn. For some time he held the post of Chief Treasurer and the post of *Muḥtasib* in Egypt; but he subsequently resigned these posts, and devoted all his time to the cause of learning. He was well-versed in Shâfi'î law, in which branch of learning he produced

several useful works. Besides the present work, and those mentioned in Brock., vol. ii, p. 91, the following compositions of his are enumerated in the Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 156ᵇ:—

1. جواهر البحرين ; 2. الهدايه في اوهام الكفايه ; 3. اللوامع البوارق في الجمع والفوارق ; 4. شرح عروض ابن الحاجب ; 5. البحر المحيط.

He died on the 18th Jumâdâ I, A.H. 772=A.D. 1370. For his life, see Ḥusn al-Muḥâḍarah, fol. 210ᵃ; Ad-Durar al-Kâminah, vol. i, fol. 285ᵃ; Dustûr al-I'lâm, fol. 8ᵃ; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 156ᵃ; and Ṭabaqât by Ibn al-Mulaqqin, fol. 143ᵇ.

Beginning:—

الحمد لله مميت الاحياء و محيي الاموات الخ •

The first eight folios are devoted to biographical notices of Imâm Shâfi'î and his contemporary followers. The alphabetical series of notices begins on fol. 9ᵃ, with الانما طي.

The colophon says that the work was commenced some time before A.H. 750=A.D. 1349, and was completed on the 21st of Shawwâl, A.H. 769=A.D 1368.

A short but useful précis of the preface, which contains a detailed account of the work, is given in India Office, No. 709, and Br. Mus. Suppl., No. 643. See also Ref., No. 142, Ḥâj. Khal., vol. iv, p. 143; and Brock., vol. ii, p. 90.

The present MS. was transcribed from an old copy of the work, which was written during the life-time of the author and collated in his presence.

Written in fair Naskh, with the headings in red, within double red ruled borders. Dated, A.H. 1312=A.D. 1894.

A table of contents is prefixed to the work.

Scribe: علي بن السيد محمد بن علي بن عبد الله الرفاعي.

No. 774.

foll. 186; lines 27; size 10¼ × 7¼; 7 × 4¼.

العقد المذهب في طبقات حملة المذهب

AL-'IQD AL-MUḎAHHAB FÎ ṬABAQÂT ḤAMALAT AL-MAḎHAB.

Biographies of eminent doctors of the Shâfi'î school, from the time of Imâm Shâfi'î to A.H. 780=A.D. 1378.

Author; Sirâjaddîn Abû Ḥafṣ 'Umar bin 'Alî bin Aḥmad bin Muḥammad al-Anṣârî al-Andalusî ash-Shâfi'î, better known as Ibn al-Mulaqqin سراج الدين ابو حفص عمر بن علي بن احمد بن محمد الانصاري الاندلسي الشافعي المعروف بابن الملقن. His ancestors were originally natives of Andalus, i.e. Andalusia in Spain; but his father, 'Alî bin 'Aḥmad (*d.* A.H. 727=A.D. 1327), who was a well-known grammarian, settled permanently in Cairo, where our author was born on Rabî' I, A.H. 723=A.D. 1323. He gives us a short autobiography, with a detailed list of his numerous compositions, on foll. 154b–155b. He tells us that he lost his father, when he was little more than a year old. His mother then married one 'Îsâ al-Maġribî al-Mulaqqin, a teacher of the Qurân in the mosque of Ṭûlûn, after whom our author is generally called Ibn al-Mulaqqin. He compiled numerous works on various subjects; but according to the Ṭabaqât ash-Shâfi'îyah by Ibn Qâḍî Shuhbah, fol. 191a, as well as Al-Qabas al-Ḥâwî, vol. ii, fol. 3b, a large number of these compositions were unfortunately burnt during the author's life-time. He died on the 6th Rabî' I, A.H. 804=A.D. 1401. For his life and works, see Ḥusn al-Muḥâḍarah, fol. 216a; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 191a; Dustûr al-I'lâm, fol. 138a; Al-Qabas al-Ḥâwî, vol. ii, fol. 3b; and Brock., vol. ii, p. 92.

Beginning:—

ربنا آتنا من لدنك رحمة و هيّئ لنا من امرنا رشدا - الحمد لله و سلام على عباده الذين اصطفى و الصلاة و السلام على الهادي الى سبيل الخير و الداعي الى الوفا و على آله و اصحابه و سلم و كرم - و بعد فهذه جملة نافعة ان شاء الله تعالى في معرفة طبقات الشافعية يجب على الفقيه تحصيلها الخ *

The work is divided into three *Ṭabaqât*, the first two being subdivided, respectively, into 34 and 36 short *Ṭabaqât*. The notices, included in each *Ṭabaqah*, are arranged in alphabetical order.

Foll. 156a–186a consist of a supplement to the same work, compiled by the author himself, and designated كتاب الذيل على طبقات الفقهاء للمؤلف سراج الدين عمر بن الملقن, arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Muḥammad have been placed first.

For other copies, see Berlin, No. 10039; Leyden, No. 898; Bodl., vol. ii, No. 129; and Cairo, vol. v, p. 89. See also Ḥâj. Khal., vol. iv, p. 233.

The present copy was transcribed at the instance of the founder

of the library in A.H. 1313=A.D. 1895. The scribe, Sayyid Muḥammad ar Rifâ'î, states, in a note at the end, that he transcribed it from a copy, dated A.H. 775=A.D. 1374, and also transcribed in their proper places the subsequent additions by the author, found in the margins of the said copy.

Written in fair Naskh, within double red-ruled borders. The headings are in red.

A table of contents is prefixed to the work.

No. 775.

foll. 233; lines 25; size 8 × 6¼; 7¼ × 4¼.

foll. 1–210ᵇ. I.

طبقات الشافعية

ṬABAQÂT ASH-SHÂFI'ÎYAH.

Biographies of eminent jurists of the Shâfi'î school, from the time of Imâm Shâfi'î (*d.* A.H. 204=A.D. 820) to A.H. 840=A.D. 1436.

Author: Abû Bakr bin Aḥmad bin Muḥammad bin 'Umar, known as Ibn Qâḍî Shuhbah al-Asadî ابوبكر بن احمد بن محمد بن عمر الشهير بابن قاضي شهبة الاسدي. He was a great Shâfi'î jurist of Ṣyria; was born in Rabî' I, A.H. 779=A.D. 1377; and died on the 11th Dû'l-Qa'dah, A.H. 851=A.D. 1448. See Dustûr al-I'lâm, fol. 112ᵃ; Ḥâj. Khal., vol. iv, p. 143; and Brock., vol. ii, p. 51.

Beginning:—

الحمد لله الذي رفع قدر العلماء و جعلهم بمنزلة النجوم في السماء الخ •

The work is divided into 29 *Ṭabaqât*, or chronological groups. The first *Ṭabaqah* contains notices of those persons who received their education directly from Imâm Shâfi'î. The second comprises notices of scholars who flourished up to the end of the third century of the Hijrah. Each of the remaining *Ṭabaqah* covers a period of twenty years. Within each *Ṭabaqah*, the names are arranged alphabetically.

Copies: Berlin, No. 10040; Br. Mus., No. 370; Br. Mus. Suppl., No. 644; Goth., No. 1763; Cairo, vol. v, p. 36; Paris, No. 2102; Bûhâr, No. 264; and Âṣafîyah, p. 784.

Written in fair Naskh, with the headings in red. Dated, A.H. 913=A.D. 1507.

Foll. 1–126 are water-stained. Foll. 59 and 60 are seriously damaged. Foll. 118, 130 and 133 are supplied in a later hand.

The title-page, as well as fol. 210ᵇ, contain the notes and signatures of the former owners of the MS. The title-page also contains a short biography of the author, extracted from the *Naẓm al-'Iqyân* of Jalâladdîn as-Suyûtî (*d.* A.H. 911=A.D. 1505).

foll. 211ᵃ–233ᵇ. II.

كتاب الذيل و تكملة طبقات الشافعية

KITÂB AḎ-ḎAIL WA TAKMILATU ṬABAQÂT ASH-SHÂFI'ÎYAH.

A supplement to the same work, designated on fol. 211ᵃ كتاب الذيل و تمكله طبقات الشافعيه لابن قاضي شهبه .

The author of the supplement does not reveal his name in the text; but we learn from Ḥâj. Khal., vol. iv, p. 143, as well as from Al-Qabas al-Ḥâwî, vol. i, fol. 67ᵃ, that it was compiled by 'Izzaddîn Ḥamzah bin Aḥmad al-Ḥusainî عز الدين حمزة بن احمد الحسيني (*d.* A.H. 874=A.D. 1469), a disciple of Ibn Qâḍi Shuhbah, and the author of several works.

Beginning:—

الحمد لله رب العالمين و الصلاة و السلام على اشرف المرسلين الخ •

The supplement is arranged in alphabetical order, and is divided into six *Qism*, as follows:—

I.	Fol. 211ᵇ.	القسم الاول من اشتهر باسمه
II.	Fol. 216ᵃ.	القسم الثاني من اشتهر بكنيته
III.	Fol. 220ᵃ.	القسم الثالث من اشتهر بلقب
IV.	Fol. 222ᵃ.	القسم الرابع من اشتهر بنسبة الى قبيلته او بلدة
V.	Fol. 227ᵃ.	القسم الخامس من اشتهر بابن
VI.	Fol. 231ᵇ.	القسم السادس من اشتهر اسمه بصاحب

A very modern copy. Written in fair Naskh, but with clerical errors. Dated, A.H. 1314=A.D. 1896.

No. 776.

foll. 322; lines 15; size 10½ × 7; 7¼ × 4.

Another copy of the same work, in two volumes.

Vol. I.

From the beginning of the work up to the end of the 21st *Ṭabaqah*.

No. 777.

foll. 257; lines and size same as above.

Vol. II.

From the 22nd *Ṭabaqah* to the end of the work.

Both volumes were transcribed in this library from the copy noticed above (No. 775), and are written in fair Naskh.

Dated, A.H. 1340=A.D. 1921.

Scribe: محمود عالم جاه.

A table of contents is prefixed to each volume.

ḤANBALITE JURISTS AND SCHOLARS.

No. 778.

foll. 273; lines 17–19; size 13 × 9; 10 × 7.

طبقات الحنابلة

ṬABAQÂT AL-ḤANÂBILAH.

Biographical notices of Ḥanbalî scholars, from the time of Imâm Aḥmad bin Muḥammad bin Ḥanbal (*d.* A.H. 241=A.D. 855) to A.H. 512=A.D. 1118.

Author: Abû'l-Ḥusain Muḥammad bin Muḥammad bin al-Ḥusain bin Khalaf bin al-Farrâ', called Ibn Abîya'lâ al-Ḥanbalî ابو الحسين محمد بن محمد بن الحسين بن خلف بن الفراء المشتهر بابن ابي يعلى الحنبلي. He was born on the 15th Sha'bân, A.H. 451=A.D. 1059; and received his early education from his father, who died leaving him a boy of seventeen years of age. Our author continued his education under Ash-Sharîf Abû Ja'far 'Abdalkhâliq (*d.* A.H. 470=A.D. 1077), and acquired a profound knowledge in the Ḥanbalî school of law. Besides the present work, the following compositions of his are enumerated

in the Ṭabaqât al-Ḥanâbilah by Ibn Rajab al-Ḥanbalî (vol. i, fol. 58[a]):—

1. المفتاح في الفقه ; 2. المجموع في الفروع ; 3. المفردات في اصول الفقه ; 4. شرف الاتباع و سرف الابتداع ; 5. ايضاح الادلة في الرد على الفرقة الضالة المضلة بتنزيه معاوية بن ابي سفيان .

He was killed on the night of the 10th Muḥarram, A.H. 526=A.D. 1131, by a party of burglars, who supposed him to be in possession of some wealth. See Ṭabaqât al-Ḥanâbilah by Ibn Rajab, vol. i, fol. 58[a]; and Mir'ât al-Janân, fol. 307[b].

Beginning:—

حدثنا الشيخ الامام الحافظ ابو العز عبد المغيث بن حرب بن زهير الحربي قال حدثنا القاضي الاوحد السعيد الشهيد ابو الحسين محمد بن محمد بن الحسين بن خلف بن الفراء الحنبلي رضي الله عنه من لفظه و كتابه و ذلك في سنة اربع و عشرين و خمس مائة قال الحمد لله العلي العظيم السميع البصير الخ *

The first eight folios are devoted to a genealogical table and short account of Imâm Aḥmad Ibn Ḥanbal. The work is divided into six *Ṭabaqât*, in the first two of which the names are arranged alphabetically, and in the rest, chronologically. The last notice is that of Abû'l-Barakât Ṭalḥah bin Aḥmad (*d.* A.H. 512=A.D. 1118).

Another copy of the work is noticed in Bûhâr, No. 265. See also Ḥâj. Khal., vol. iv, p. 135.

An excellent and very early copy. Written on thick creamy paper in beautiful Naskh, with vowel-points. Dated Friday, the 8th Ḏû'l-Qa'dah, A.H. 637=A.D. 1240.

Scribe: عبد الدائم بن عبد الجليل بن محمد بن عمر اليعقوبي.

Both the title-page and the last folio contain the notes and signatures of a number of scholars, to whom the MS. once belonged or who studied from this copy. A note by Ḥasan bin 'Alî bin 'Ubaid al-Mardâwî al-Maqdisî aṣ-Ṣâliḥî (*d.* A.H. 916=A.D. 1510; see As-Suḥub al-Wâbilah, fol. 46[a]) on the title-page runs thus:—

الحمد لله رب العالمين - نظره و تصفحه العبد الفقير الراجي عفو ربه القوي حسن بن علي بن عبيد بن احمد بن عبيد بن ابراهيم المرداوي المقدسي الحنبلي عامله الله بلطفه الخفي في ذي قعدة سنة ست و سبعين و ثمان مائة *

Another note, dated A.H. 819=A.D. 1416, on the same title-page runs thus:—

الحمد لله رب العالمين - انتقل بالابتياع الشرعي الى ملك كاتبه بحمد الله و حسن توفيقه بهذا الكتاب العبد الفقير الى رحمة ربه عمر بن محمد بن ...... المقدسي الحنبلي عفي الله عنه و عن جميع المسلمين و عن والديه في شهور سنة تسع عشرة و ثمان مائة احسن الله عاقبتها في خير و عافية *

No. 779.

foll. 149; lines 25; size 9¼ × 6½; 6⅓ × 4½.

طبقات الحنابلة

ṬABAQÂT AL-ḤANÂBILAH.

Another biographical work on Ḥanbalî scholars, being a continuation of the preceding work. It is arranged chronologically, and covers the period from A.H. 460=A.D. 1067 to A.H. 751=A.D. 1350. Complete in two separate volumes.

Author: Abû'l-Faraj 'Abdarraḥmân bin Aḥmad bin Ḥasan bin Rajab as-Sâlimî al-Bagdâdî al-Ḥanbalî ابو الفرج عبد الرحمن بن احمد بن حسن بن رجب السالمي البغدادي (d. A.H. 795=A.D. 1393; see Lib. Cat., vol. v, part i, No. 281).

Vol. I.

Beginning:—

الحمد لله رب العالمين الرحمن الرحيم ...... قال الشيخ الامام العالم المقري زين الدين ابو الفرج عبد الرحمن بن شهاب الدين ابي العباس احمد بن حسن بن رجب رحمهم الله تعالى هذا كتاب جمعته و جعلته ذيلا على كتاب طبقات فقهاء اصحاب الامام احمد للقاضي ابي الحسن محمد بن القاضي ابي يعلى الخ *

The present volume ends with the account of Naṣrallâh bin 'Abdal'azîz al-Ḥarrânî (d. A.H. 600=A.D. 1203).

For other copies, see Ref. No. 375; Bûhâr, No. 266; and Köpr. No. 1115. See also Ḥâj. Khal., vol. iv, p. 135; and Brock., vol. ii, p. 107.

Written in Arabian Naskh. Dated, A.H. 1297=A.D. 1880.

Scribe: عبد الله بن محمد بن عبد الله بن فتنوخ التميمي الحنبلي.

No. 780.

foll. 143; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with the account of 'Abdalġanî bin 'Abdalwâḥid al-Maqdisî (*d.* A.H. 600=A.D. 1203) and ending with that of Muḥammad bin Abî Bakr Ibn Qaiyîm al-Jawzîyah (*d.* A.H. 751=A.D. 1350).

Written in the same hand as the above. Lacunae are found on foll. 1ᵇ, 2ᵃ, 7ᵃ, 18ᵇ, 103ᵇ, and 109ᵇ.

No. 781.

foll. 194; lines 15; size $10\frac{1}{2} \times 6$; $8\frac{1}{2} \times 4\frac{1}{2}$.

Another copy of the same work, in four volumes.

Vol. 1.

Beginning like the first volume of the preceding copy and ending with the account of Abdalwahhâb bin 'Abdalwâḥid ash-Shîrâzî (*d.* A.H. 538=A.D. 1144).

No. 782.

foll. 238; lines and size same as above.

Vol. II.

Beginning with the account of Muḥammad bin 'Alî aṣ-Ṣâ'iġ (*d.* A.H. 538=A.D. 1144) and ending with that of Naṣrallâh bin 'Abdal'azîz al-Ḥarrânî (*d.* A.H. 600=A.D. 1203).

No. 783.

foll. 237; lines and size same as above.

Vol. III.

Beginning with the account of 'Abdalġanî bin 'Abdal-Wâḥid al-Maqdisî (*d.* A.H. 600=A.D. 1203) and ending with that of Aḥmad bin 'Îsâ al-Maqdisî (*d.* A.H. 643=A.D. 1246).

No. 784.

foll. 181; lines and size same as above.

Vol. IV.

Beginning with the account of Yaḥyâ bin 'Alî al-Faraḍî (*d.* A.H. 643=A.D. 1246) and ending with that of Ibn Qaiyîm al-Jawzîyah (*d.* A.H. 751=A.D. 1350).

All the above four volumes were transcribed by محمود عالم, the scribe of this library, in A.H. 1338=A.D. 1919. Fair Naskh.

No. 785.

foll. 170; lines 29; size 11¼ × 8¼; 9½ × 5½.

السحب الوابلة على ضرائح الحنابلة

AS-SUḤUB AL-WÂBILAH 'ALÂ ḌARÂ'IḤ AL-ḤANÂBILAH.

A biographical dictionary of Ḥanbalî scholars, who flourished from A.H. 751=A.D. 1350 down to the author's time.

Author: Muḥammad bin 'Abdallâh bin 'Alî bin 'Uṣmân bin Ḥumaid an-Najdî al-Ḥanbalî محمد بن عبد الله بن علي بن عثمان بن حميد النجدي الحنبلي.

A short life of the author, Muḥammad an-Najdî, has been inserted by his pupil, Ṣâliḥ bin 'Abdallâh bin Ibrâhîm, at the end of the present copy, where it is stated that he was born at 'Unaizah (a village in Najd) in A.H. 1236=A.D. 1820, studied under Qâḍî 'Abdallâh bin 'Ubaidarraḥmân, called Abâ Buṭain (*d.* A.H. 1282=A.D. 1865), and made a pilgrimage to Mecca, where he completed his education under Muḥammad bin al-Hudaibî (*d.* A.H. 1261=A.D. 1845). He also visited Yemen, Syria, Egypt, Mesopotamia and Nâbulus, where he made the acquaintance of the eminent Ḥanbalî scholars of the time, and collected materials for the present work. He held the post of Muftî at Mecca; and died at Ṭâ'if on the 12th Sha'bân, A.H. 1295 =A.D. 1878.

Beginning:—

احمد من رفع مقدار العلماء و جعلهم اعلاما الخ *

In the preface, the author points out that Zainaddîn 'Abdarraḥmân al-'Ulaimî (*d.* A.H. 927=A.D. 1521) compiled a supplement to

the *Ṭabaqât* of Ibn Rajab al-Ḥanbalî (No. 779 above), which contained biographical notices of those Ḥanbalî scholars who flourished from A.H. 751=A.D. 1350 to A.H. 927=A.D. 1521, and that since then no biographical work on the Ḥanbalî scholars of the subsequent period had been compiled. He states further that, since Al-'Ulaimî's work was neither exhaustive nor commonly available, he had thought it desirable to begin the present work from A.H. 751=A.D. 1350, carrying it down to his own time. Amongst the numerous sources for his work, he mentions the very copy of the *Mu'jam* of Ibn Fahd, bearing an autograph note of the present author, which has been described in this catalogue (see No. 727 above).

The notices begin with ابراهيم بن احمد بن عبد الهادي بن عبد الحميد المقدسي الصالحي and end with يوسف بن يحيى بن مرعي بن يوسف الطور كرمي. There follows a short list of names of those whom the author had found incidentally mentioned in certain books, but concerning whom he could trace no biographical details. The work ends with a chapter containing notices of female scholars, beginning with آسية بنت محمد بن ابراهيم الدمشقي and ending with نشوان.

The work was completed at Mecca on the 12th Jumâdâ II, A.H. 1288=A.D. 1871, as stated in the following lines at the end:—

قد انتهاه نقلا من المسودة الثانية جامعه الاحقر الراجي لطف ربه
العلي عبده محمد بن عبد الله بن حميد الحنبلي مفتي الحنابلة بمكة
المشرفة ...... و وافق ذلك بعد صلاة الظهر من يوم الاحد ثاني عشر
جمادي الآخرة من شهور سنة ١٢٨٨ ختمها الله على جميع المسلمين بخير
و ذلك بخلوتي بمدرسة الوزير محمد پاشا في جانب باب الزيارة مكة
المشرفة *

The present copy was transcribed at Mecca, from the author's autograph copy.

Written in Arabian Naskh. Dated, A.H. 1319=A.D. 1900.

PHYSICIANS.

No. 786.

foll. 234; lines 27; size 12×7½; 9×4½.

عيون الانباء في طبقات الاطباء

'UYÛN AL ANBÂ' FÎ ṬABAQÂT AL-AṬIBBÂ'.

A well-known work containing lives of eminent physicians, from the earliest times down to A.H. 652=A.D. 1254.

Author: Muwaffaqaddîn Abû'l-'Abbâs Aḥmad bin al-Qâsim, commonly known as Ibn Abî Uṣaibi'ah as-Sa'dî al-Khazrajî موفق الدين ابو العباس احمد بن القاسم الشهير بابن ابي اصيبعة السعدي الخزرجي. He was born in Cairo, towards the end of the 6th century of the Hijrah; studied in Syria under several eminent physicians; in A.H. 634=A.D. 1236 was given the post of chief physician of the Nûrîyah hospital at Damascus; and was subsequently appointed medical adviser to Amîr 'Izzaddîn Aidamir bin 'Abdallâh, the chief of Ṣarkhad. He died in A.H. 668=A.D. 1270 See Iktifâ' al-Qunû', p. 103; and Brock. vol. i, p. 325.

Beginning:—

الحمد لله ناشر الامم و منشر الرمم باري النسم و مبرء السقم الخ *

The contents of the work are described in Berlin, No. 10,058. See also Br. Mus. Suppl., No. 647; Cairo, vol. v, p. 92; Râmpûr, p. 642; and Ḥâj. Khal., vol. iv, p. 288.

The work has been edited and published by A. Müller, Königsberg, A.D. 1884; and was reprinted in Cairo, A.H. 1300.

Written in fair Nasta'liq, within red and blue ruled borders. The headings of the chapters and the first word of each article are written in red, and repeated in the margins in bold Naskh. Dated, A.H. 1267=A.D. 1851.

The first folio is inserted in a later hand, after which one or two folios seem to be wanting. Lacunae are found on foll. 3ᵇ, 58ᵇ, 100ᵃ, 154ᵇ, 162ᵃ, 171ᵇ, 178ᵃ and 181ᵇ.

A fly-leaf at the end contains a biographical sketch of Ḥakîm Muḥammad Kâẓim of Delhi (d. A.H. 1149=A.D. 1736).

LEXICOGRAPHERS AND GRAMMARIANS.

No. 787.

foll. 181; lines 11; size 8×5½; 6×3½.

نزهة الالباء في طبقات الادباء

NUZHAT AL-ALIBBÂ' FÎ ṬABAQÂT AL-UDABÂ'.

Biographies of lexicographers and grammarians, from 'Alî, the fourth Caliph, down to A.H. 542=A.D. 1147, arranged in chronological order.

Author: Kamâladdîn Abû'l-Barakât 'Abdarraḥmân bin Muḥammad bin 'Ubaidallâh bin Abî Sa'îd al-Anbârî كمال الدين ابوالبركات عبد الرحمن بن محمد بن عبيد الله بن ابي سعيد الانباري. He was born at Anbâr (a village about ten miles from Baġdâd) in Rabî' II, A.H. 513=A.D 1119; came to Baġdâd in his early youth, and settled permanently there. He studied in the Niẓâmîyah college, and attained a profound knowledge of philology, in which branch he produced several valuable works. In his old age, he renounced worldly society, and devoted his time to study and prayer. He died on the 9th Sha'bân, A.H. 577=A.D. 1181. See Buġyat al-Wu'ât, fol. 237ᵃ; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 56ᵃ; Ṭabaqât by Al-Isnawî, fol. 22ᵇ; Ṭabaqât by Ibn al-Mulaqqin, fol. 110ᵃ; Ṭabaqât al-Kubrâ by As-Subkî, vol. v, fol. 259ᵃ; Mir'ât Al-Janân, fol. 347ᵃ; and Ibn Khallikân (De Slane's translation), vol. ii, p. 95.

Beginning:—

الحمد لله خالق الانسان الذي علمه البيان الخ *

The work ends with the life of the author's teacher, Hibatallâh bin 'Alî, called Ibn ash-Shajarî (*d.* A.H. 542=A.D. 1147).

Another copy of the work is noticed in Râmpûr, p. 649. See also Ḥâj. Khal., vol. vi, p. 322; and Brock., vol. i, p. 282.

The work has been lithographed in Cairo, A.H. 1294.

Written in fair Naskh, within red and blue ruled borders. The headings are repeated in the margins in red.

Dated, A.H. 1314=A.D. 1896.

Scribe: قاسم علي حيدر ابادي.

No. 788.

foll. 364; lines 19; size 9¼ × 6¼; 6¼ × 4¼.

بغية الوعاة في طبقات اللغويين و النحاة

BUĠYAT AL-WU'ÂT FÎ ṬABAQÂT AL-LUĠAWÎYÎN WAN-NUḤÂT.

A biographical dictionary of lexicographers and grammarians, by Jalâladdîn as-Suyûṭî (*d.* A.H. 911=A.D. 1505). See Lib. Cat., vol. v, part i, No. 123.

Beginning:—

الحمد لله خالق الوجود و معدمه و مانح الفضل و ملهمه الخ •

We are told in the preface that the author first of all, in A.H. 868=A.D. 1463, compiled an extensive biographical dictionary, in seven volumes, of lexicographers and grammarians, of which he produced an abridgment at the time of his visit to Mecca in the following year. The present work is a further abridgment, containing notices of only those lexicographers and grammarians whose names occur in another work of the author's, entitled الفتح القريب, which is a glossary of the well-known work on grammar, entitled مغني اللبيب, by Ibn Hishâm (*d.* A.H. 761=A.D. 1360).

The work was completed in Ramaḍân, A.H. 871=A.D. 1466.

Copies: Br. Mus. Suppl., No. 649; Cairo, vol. v, p. 19; Köpr., No. 1117; Brill-Houtsma, No. 211; Berlin, No. 10,062; Wien, No. 1175; Br. Mus., No. 1644; Yenî, No. 873; Râmpûr, p. 626; and Bûhâr, No. 268. See also Ḥâj. Khal., vol. iv, p. 151; and Brock., vol. ii, p. 156.

The work has been printed in Egypt, A.H. 1311.

Written in fair Naskh, with the headings in red. Dated, the 8th Rabî' I, A.H. 924=A.D. 1518.

Besides several large gaps on foll. 264ª, 291ª and 334, there are short lacunae on foll. 63ª, 132ª, 198ª, 254ª, 264ª, 283ᵇ, 326ᵇ, 346ª and 362ᵇ.

The title-page contains a seal bearing the inscription سيد محمد عباس موسوي, dated A.H. 1262=A.D. 1846.

POETS.

No. 789.

foll. 172; lines 22–24; size $8\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 4\frac{1}{4}$.

طبقات الشعراء

ṬABAQÂT ASH-SHU'ARÂ'.

A work containing biographical notices of 198 eminent poets, who flourished from the pre-Islamic period down to the beginning of the third century of the Hijrah, with quotations from their poems.

Author: Abû Muhammad 'Abdallâh bin Muslim bin Qutaibah ad-Dînawarî ابو محمد عبد الله بن مسلم بن قتيبة الدينوري.

The author, who was a grammarian and philologist of eminent talent, was born in Bagdâd (or, according to some, at Kûfah) in A.H. 213=A.D. 828. Having served for some time as a Qâḍî at Dînawar, he came to be known by the surname of Dînawarî. He died in Bagdâd, A.H. 276=A.D. 889. For the life and the works of the author, see Mir'ât al-Janân, fol. 172ᵃ; Dustûr al I'lâm, fol. 112ᵇ; Nuzhat al-Alibbâ', fol. 101ᵃ; Buġyat al-Wu'ât, fol. 228ᵇ; Ibn Khallikân (De Slane's translation), vol. ii, p. 22; and Brock., vol. i. p. 120.

Beginning :—

قال ابو محمد عبد الله بن مسلم بن قتيبة هذا كتاب الفته في الشعراء اخبرت فيه عن الشعراء و ازمانهم و اقدارهم و احوالهم في اشعارهم الخ *

The biographical notices are preceded by a useful introduction, dealing with the various classes and beauties of Arabic poetry.

For other copies, see Berlin, No. 7394; and Cairo, vol. v, p. 79. See also Ḥâj. Khal., vol. iv, p. 144.

The work has been printed in Leyden, A.D. 1875, and subsequently in Egypt in A.H. 1332.

Written in fair Naskh, with several short lacunae which, according to the scribe's statement at the end, were found in the original copy.

Dated, A.H. 1314=A.D. 1896.

Scribe: علي بن السيد محمد الرفاعي.

No. 790.

foll. 615; lines 25; size 8¾ × 6¼; 8 × 4¼.

كتاب الاغاني

KITÂB AL-AĠÂNÎ.

A well-known work containing biographical notices of singers and poets, from the earliest period down to the author's time, with copious quotations from their works, divided into 21 parts.

Author: Abû'l-Faraj 'Alî bin al-Ḥusain bin Muḥammad bin Aḥmad al-Umawî al-Iṣfahânî ابو الفرج علي بن الحسين بن محمد بن احمد الاموي الاصفهاني. Born at Iṣfahân in A.H. 284=A.D. 897, he eventually settled in Baġdâd, and became one of the most distinguished scholars of that city. He was specially well acquainted with the pre-Islamic history of the Arabs and their tribal genealogy. He died on the 4th Ḏû'l-Ḥijjah, A.H. 356=A.D. 967. See Yâqût, vol. v, p. 149; Mir'ât al-Janân, fol. 216ᵃ; Dustûr al-I'lâm, fol. 9ᵃ; Ibn Khallikân (De Slane's translation), vol. ii, p. 249; and Nicholson's Literary history of the Arabs, p. 347.

Beginning:—

الحمد لله وحده و صلوته على نبينا خاصة و على سائر الانبياء عامة الخ *

We learn from Ḥâj. Khal., vol. i, p. 366, that the author spent fifty years in collecting materials for the present work, which is not only the earliest but, by general admission, the best of its kind. It was presented to Saifaddawlah bin Ḥamdân, the ruler of Aleppo (A.H. 333–356=A.D. 944–967), who rewarded the author with one thousand dînârs.

The present copy consists of twenty parts, the twenty-first being wanting.

For other copies, see Br. Mus. Suppl., No. 650; Brill-Houtsma, No. 121; and Râmpûr, p. 578. See also Brock., vol. i, p. 146.

Twenty parts of the work were printed in Bûlâq, A.H. 1285, and the last or twenty-first part was published by Brünnow, Leyden, A.D. 1888. The complete work has been reprinted in 21 vols., Cairo, A.H. 1323.

Written in fair minute Naskh, with the headings in deep red. Dated, the 3rd Jumâdâ I, A.H. 1100=A.D. 1688.

Scribe: عبد الرسول بن شيخ عبد القادر بن شيخ حسام الدين اللاهوري.

The title-page contains a seal bearing the inscription لسان السلطان محمود الدوله منشي محمد صفدر علي خان بهادر, dated A.H. 1277=A.D. 1860.

No. 791.

foll. 159; lines 17; size 8×6; 7×5.

يتيمة الدهر

YATÎMAT AD-DAHR.

A fragment of the well-known work, entitled يتيمة الدهر في محاسن اهل العصر, containing biographical notices of eminent poets, with specimens of their compositions.

Author: Abû Manṣûr 'Abdalmalik bin Muḥammad bin Ismâ'îl aṣ-Ṣa'âlibî ابو منصور عبد الملك بن محمد بن اسمعيل الثعالبي.

The author, Aṣ-Ṣa'âlibî, a standard authority in Arabic philology, was born at Nîsâpûr in A.H. 350=A.D. 961, and died in A.H. 429=A.D. 1038. For his life, see Dustûr al-I'lâm, fol. 28ᵇ; and Ibn Khallikân (De Slane's translation), vol. ii, p. 129. See also Mir'ât al-Janân, fol. 253ᵇ, where it is stated that his death took place in A.H. 430=A.D. 1039.

The entire work consists of four *Qism*, each of which is subdivided into several parts. The present fragment contains a portion of the first *Qism* only, extending from Chapter IV, which treats of the poets of Syria, to Chapter X, which treats of the poets of Mawṣil.

Copies: Br. Mus. Suppl., No. 1110, iii; Paris, Nos. 3308–12; Goth., No. 2127; Berlin, Nos. 7401–6; and Âṣafîyah, p. 344. See also Brock., vol. i, p. 284; and Ḥâj. Khal., vol. vi, p. 508.

Written in old Naskh, with vowel-points. Slightly worm-eaten. Not dated; apparently, 16th century.

The complete work, of which the present MS. is a fragment, has been printed in four volumes at Damascus, A.H. 1302.

No. 792.

foll. 133; lines 17; size 11¼×7¼; 7½×4.

دمية القصر و عصرة اهل العصر

DUMYAT AL-QAṢR WA 'UṢRAT AHL AL-'AṢR.

Another work on the lives of the poets, being a continuation of the preceding work.

Author: 'Alî bin Abî 'Alî al-Ḥasan bin 'Alî bin Abî'ṭ-Ṭayyib al-Bâkharzî علي بن ابي علي الحسن بن علي بن ابي الطيب الباخرزي. He was a native of Bâkharz (a tract of country near Nîsâpûr), and was himself an illustrious poet as well as a distinguished prose-writer. He was murdered at Bâkharz, in an assembly on the occasion of a pleasure party, in A.H. 467=A.D. 1075. See Yâqût, vol. v, p. 121; Al-Ansâb by As-Sam'ânî, fol. 57b; Mir'ât al-Janân, fol. 265b; Ṭabaqât by Al-Isnawî, fol. 42b; Ṭabaqât by Ibn al-Mulaqqin, fol. 31a; Ṭabaqât al-Kubrâ by As-Subkî, vol. iv, fol. 227a; Dustûr al-I'lam, fol. 16b; and Ibn Khallikân (De Slane's translation), vol. ii, p. 323.

The present copy has no preface. It begins immediately with القسم الاول في طبقات البدو و الحجاز, the heading of the first chapter.

The contents of the work have been described in Berlin, No. 7409. See also Wien, Nos. 366–8; Goth., No. 2128; Paris, No. 3313; Br. Mus., No. 573; Brock., vol. i, p. 252; Ḥâj. Khal., vol. iii, p. 238.

Written in bold Naskh, within double red and blue ruled borders. Dated, A.H. 1293=A.D. 1876.

Scribe: نظير حسين.

The title-page contains a short biographical notice of the author, extracted from Aḍ-Ḍahabi's كتاب العبر باخبار البشر ممن عبر.

No. 793.

foll. 254; lines 23; size 10×6; 7½×3½.

ريحانة الالباء و زهرة الحياة الدنيا

RAIḤÂNAT AL-ALIBBÂ' WA ZAHRAT AL-ḤAYÂT AD-DUNYÂ.

Biographical notices of poets, who flourished in the author's time.

Author: Shihâbaddîn Aḥmad bin Muḥammad bin 'Umar al-Khafâjî al-Miṣrî شهاب الدين احمد بن محمد بن عمر الخفاجي المصري. He was born in Cairo, where he was brought up and educated under the direct care of his father. In a short autobiography at the end of the present work, he gives us a detailed account of his education and literary pursuits. From this we learn that, after the early education which he received from his father, he completed his studies under the following eminent scholars in the various branches of learning named below, viz., in grammar, rhetoric, and logic under his maternal uncle, the 'Sîbawaih of his time,' 'Abû Bakr ash-Shanwânî (*d.* A.H.

1019=A.D. 1610); in Ḥanafite and Shâfi'ite jurisprudence under Shaikh al-Islâm Muḥammad ar-Ramlî (*d.* A.H. 1004=A.D. 1595), and under a scholar, known as the 'Shâfi'î of his time,' Nûraddîn 'Alî az-Ziyâdî (*d.* A.H. 1024=A.D. 1615); in Ḥadîṣ under 'Alî bin Ġânim al-Maqdisî (*d.* A.H. 1004=A.D. 1595); and in other subjects under Muḥammad aṣ-Ṣâliḥî (*d.* A.H. 1039=A.D. 1629). He also received lessons in medicine from Dâ'ûd al-Baṣîr (*d.* A.H. 1008=A.D. 1599). After completing his education, our author made a pilgrimage with his father to Ḥaramain; and afterwards, in A.H. 1020=A.D. 1611, he proceeded to Constantinople, where he joined the state service, and held the post of Qâḍî in Romailia. Sultân Murâd IV (A.H. 1032–1049=A.D. 1623–1640), being impressed by his ability, promoted him to the post of Qâḍî of Salonica, where he remained for a long time and attained much prosperity. Later on, he was appointed a Qâḍî in Egypt; but, for some reason, was dismissed from that post. The grand Muftî, Yaḥyâ bin Zakarîyâ (*d.* A.H. 1053=A.D. 1643), at Constantinople, whither our author now betook himself, had been greatly annoyed by certain unflattering references to himself in the present work, and at first refused to receive him; but later on he became favourably disposed towards him, and our author was reinstated as Qâḍî in Egypt, where he spent the last days of his life, and wrote several valuable works. He died on Tuesday, the 12th Ramaḍân, A.H. 1069=A.D. 1659. For the author's life and works, see Khulâṣat al-Aṣar, vol. i, p. 331; 'Iqd al-Jawâhir, fol. 187[a]; 'Iktifâ' al-Qunû', p. 351; Dustûr al-I'lâm, fol. 43[a]; Brock., vol. ii, p. 285; and Ḥadâ'iq al-Ḥanafîyah, p. 415.

Beginning.—

حمداً لمن شرح عيون البصائر في رياض النعم الخ *

The work is divided into four *Qism*, the first dealing with the poets of Syria, the second with the poets of Maġrib, the third with the poets of Mecca, and the fourth with the poets of Egypt.

For other copies, see Brill-Houtsma, No. 83; Paris, No. 2134; Br. Mus. Suppl., No. 1123; Cairo, vol. iv, p. 259; Râmpûr, p. 594; and Ayâ Ṣûfîyah, No. 4021. See also Ḥâj. Khal., vol. iii, p. 524.

The work has several times been printed in Egypt, viz., in A.H. 1273, 1295 and 1306.

Written in Naskh, within double red-ruled borders. Some of the headings are written in light green, and the others in red.

Dated, the 15th Jumâdâ II, A.H. 1102=A.D. 1691.

Scribe: محمد التركماني المالكي.

A seal bearing the inscription لسان السلطان محمود الدولة محمد مقدر علي خان بهادر, dated A.H. 1277=A.D. 1860, is found on the title-page.

No. 794.

foll. 428; lines 15; size $7\frac{1}{4} \times 5$; $4\frac{1}{2} \times 3$.

The Same.

Another copy of the same work. Defective at the beginning. It opens abruptly thus:—

ام روضة عنا غنت في دار اغصانها ورق بلحـــن مونس

Written in fair Naskh, within double red-ruled borders. Dated, A.H. 1081=A.D. 1671.

No. 795.

foll. 301; lines 27; size 10×6; $7\frac{1}{4} \times 3\frac{1}{2}$.

سلافة العصر في محاسن اعيان العصر

SULÂFAT AL-'AṢR FÎ MAḤÂSIN A'YÂN AL-'AṢR.

Biographical notices of the poets who lived in the 11th century of the Hijrah, with specimens of their compositions.

Author: Ṣadraddîn 'Alî bin Aḥmad bin Muḥammad Ma'ṣûm bin Ibrâhîm al-Madanî ash-Shîrâzî, known as As-Sayyid 'Alî Khân صدر الدين علي بن احمد بن محمد معصوم بن ابراهيم المدني الشيرازي الشهير بالسيد علي خان.

The author, Sayyid 'Alî Khân, whose grandmother belonged to the royal Ṣafavid family of Persia, was born at Medina on the 15th Jumadâ 1, A.H. 1052=A.D. 1642. He received his education from the learned men of Mecca and Medina. In A.H. 1068=A.D. 1657, he came to Golconda (India) to join his father, who had married the daughter of 'Abdallâh Quṭub Shâh of Golconda (A.H. 1020–1083=A.D. 1611–1672) and had settled there. Suffering ill-treatment at the hands of Abû'l-Ḥasan Shâh (A.H. 1083–1098=A.D. 1672–1687), our author, with his whole family, fled to the court of Aurangzîb, who was then at Burhânpûr. Aurangzîb received him with marks of honour, and conferred upon him the title of Khân and the command of 15,300 horsemen; and he held several distinguished posts under that Emperor. He subsequently made a pilgrimage to Mecca, Medina, and other holy places. Afterwards he went to Iṣfahân, to the court of Sulṭân Ḥusain Ṣafawî, the king of Persia (A.H. 1105–1135=A.D.

1694–1722); but as the Sultân did not show any marked favour towards him, he went to Shîrâz, the native place of his ancestors, and spent his last days there as a professor of the Madrasah Manṣûrîyah. He compiled several useful works, and died in A.H. 1117=A.D. 1705. See Subḥat al-Marjân, p. 85; and Nasamat as-Saḥar, vol. ii., fol. 77ᵃ.

Beginning:—

يا من اودع جواهر الكلم حقائق الشفاء الخ *

The work was completed on the 7th Rabî' II, A.H. 1082=A.D. 1071. It is divided into five *Qism*, which have been fully described in Berlin, No. 7418. See also Br. Mus., No. 1647; Wien, No. 409; Âṣafîyah, p. 338; Bûhâr, No. 270; Kashf al-Ḥujub, fol. 83ᵇ; and Brock., vol. ii, p. 421.

Written in ordinary Naskh, with the headings in red. Dated, A.H. 1110=A.D. 1699.

The title-page and the last folio contain seals of Amjad 'Alî Shâh (A.H. 1258–1263=A.D. 1842–1847), Naṣîraddîn Ḥaidar (A.H. 1243–1253=A.D. 1827–1837) and Wâjid 'Alî Shâh (A.H. 1263–1273=A.H. 1847–1856), the rulers of Oudh.

No. 796.

foll. 252; lines 24; size 8½ × 6¼; 6 × 3½.

نسمة السحر في من تشيع و شعر

NASAMAT AS-SAḤAR FÎ MAN TASHAYYA' WA SHA'AR.

A biographical dictionary of the Shî'a poets, from the earliest times down to the author's age, complete in two separate volumes.

Author: Ḍiyâ'addîn Abû Isḥâq Yûsuf bin Yaḥyâ bin al-Ḥusain bin al-Mu'ayyad-billâh al-Ḥasanî aṣ-Ṣan'ânî ضياء الدين ابو اسحاق يوسف بن يحيى بن الحسين بن المؤيد بالله الحسني الصنعاني.

The author, who belonged to the Zaidî sect, was the son of Yaḥyâ bin al-Ḥusain (*d.* A.H. 1090=A.D. 1679; see the present work, vol. ii, fol. 234ᵇ), a nobleman of Ṣan'â. The author was born in A.H. 1080=A.D. 1669, as we know from a reference in vol. ii, fol. 238ᵇ, which tells us that his father made a pilgrimage to Mecca in A.H. 1087=A.D. 1676, when he (the author) was a boy of only seven years of age. The date of his death cannot be traced.

Vol. I.

Beginning :—

الحمد لله الذي اشعر شيعة الحق بالادب من اتباع كتابه المنظوم و
جعلهم عصابة قافية لحبيبه الذى خصه بالشعراء و القصص في سفر مرقوم الخ •

We are told in the preface that, except for one or two poets of the Kaisânîyah sect and a few Sunnî poets who had shown especial regard for 'Alî and his descendants and have been dealt with incidentally, the work contains exclusively lives of those poets who belonged to the Imâmîyah, the Ismâ'îlîyah, and the Zaidîyah sects.

The present volume contains lives of the following poets :—

1. Abû'l-'Abbâs Ibrâhîm bin al-'Abbâs aṣ-Ṣûlî (*d.* A.H. 243=A.D. 857), fol. 3b.

2. Abû'l-Ḥasan Ibrâhîm bin Aḥmad al-Yâfi'î (*d.* A.H. 1110=A.D. 1699), fol. 8b.

3. Imâm Abû'l-Ḥasan Ibrâhîm bin 'Abdallâh al-Ḥasanî al-Ḥijâzî (*d.* A.H. 145=A.D. 762), fol. 14a.

4. Abû Isḥâq Ibrâhîm Ibn Harmah (*d.* A.H. 150=A.D. 767), fol. 18b.

5. Abû'l-Qâsim Aḥmad bin Muḥammad al-Jazarî aṣ-Ṣanawbarî, fol. 22b.

6. Aḥmad bin al-Ḥusain Badî'azzamân al-Hamadânî (*d.* A.H. 398=A.D. 1008), fol. 26a.

7. Abû'r-Raqa'maq Aḥmad bin Muḥammad al-Anṭâkî (*d.* A.H. 399=A.D. 1009), fol. 31a.

8. Aḥmad bin Muḥammad ad-Dârimî al-Miṣṣîṣî, commonly called An-Nâmî (*d.* A.H. 399=A.D. 1009), fol. 34b.

9. Aḥmad bin Muḥammad ar-Rassî (*d.* A.H. 345=A.D. 956), fol. 37a.

10. Aḥmad bin Munîr bin Aḥmad bin Mufliḥ aṭ-Ṭarâbulusî (*d.* A.H. 548=A.D. 1153), fol. 38b.

11. Abû'ṭ-Ṭayyib Aḥmad bin Ḥusain al-Mutanabbî (*d.* A.H. 354=A.D. 965), fol. 41b.

12. Aḥmad bin al-Ḥasan bin al-Muṭahhar bin Muḥammad al-Ḥasanî al-Jurmûzî, fol. 48a.

13. Aḥmad bin al-Ḥusain bin al-Manṣûr-billâh al-Ḥasanî aṣ-Ṣan'ânî (*d.* A.H. 1092=A.D. 1681; see Khulâṣat al-Aṣar vol. i, p. 180), fol. 51a.

14. Shamsaddîn Abû Muḥammad Aḥmad bin al-Ḥasan bin Aḥmad al-Kawkabânî aṣ-Ṣan'ânî (*d.* A.H. 1080=A.D. 1669), fol. 54a.

15. Aḥmad bin al-Ḥusain bin 'Abdallâh ar-Ruqaiḥî aṣ-Ṣan'ânî, fol. 60a.

16. Ahmad bin Ahmad bin Muhammad al-Hasanî al-Ânisî (*d.* A.H. 1119=A.D. 1707), fol. 61[b].

17. * Khalîfah Abû'l-'Abbâs Ahmad an-Nâsir-lidînallâh al-'Abbâsî (A.H. 575–622=A.D. 1180–1225), fol. 64[a].

18. Khalîfah Abû'l-'Abbâs Ahmad al-Mu'tadid-billâh (A.H. 279–289=A.D. 892–902), fol. 67[b].

19. Abû'l-'Alâ Ahmad bin 'Abdallâh al-Ma'arrî († *d.* A.H. 439= A.D. 1047), fol. 69[a].

20. Al-Qâdî ar-Rashîd Ahmad bin al-Qâdî ar-Rashîd 'Alî al-Ġassânî al-Aswânî (*d.* A.H. 563=A.D. 1167), fol. 75[a].

21. Qâdî Shamsaddîn Ahmad bin al-Qâdî Badraddîn Muhammad al-Haimî, fol. 77[b].

22. As-Sayyid Abû 'Alî Ahmad bin Muhammad al-Hasanî al-Yamanî al-Ânisî, fol. 80[b].

23. Ahmad bin Nâsir bin 'Abdalhaqq as-San'ânî, fol. 82[a].

24. Qâdî Ahmad bin Sa'daddîn al-Maswarî (*d.* A.H. 1079=A.D. 1668), fol. 85[a].

25. Al-Mu'ayyad-billâh Abû'l-Husain Ahmad bin al-Husain al-Hasanî (*d.* A.H. 421=A.D. 1030), fol. 87[a].

26. Ahmad bin Muhammad al-Hijâzî, fol. 88[a].

27. Mîrzâ Abû 'Alî Ahmad bin Muhammad bin Ma'sûm al-Hasanî (*d.* A.H. 1085=A.D. 1674), fol. 92[a].

28. Abû Muhammad Ishâq bin al-Mahdî Ahmad bin al-Hasan bin al-Mansûr-billâh al-Qâsim bin Muhammad bin 'Alî al-Hasanî al-Yamanî, fol. 93[a].

29. As-Sâhib Abû'l-Qâsim Ismâ'îl bin Abî'l-Hasan Ibn 'Abbâd at-Tâlaqânî (*d.* A.H. 385=A.D. 995), fol. 95[a].

30. Abû'l-Hasan Ismâ'îl bin Abî Yahyâ Muhammad bin al-Hasan, fol. 101[b].

31. Abû Hâshim Ismâ'îl bin Muhammad, called As-Sayyid al-Kûfî (*d.* A.H. 173=A.D. 789), fol. 104[a].

32. Abû't-Tâhir al-Mansûr Ismâ'îl bin al-Qâ'im-biamrillâh al-Ismâ'îlî (*d.* A.H. 341=A.D. 953), fol. 112[b].

33. Abû'l-Walîd Ashja' bin 'Umar as-Sulamî, fol. 113[b].

34. Aiman bin Harîm bin Fâtik al-Asadî, fol. 120[a].

35. Abû Muhammad Barakât bin al-Hasan, Sharîf of Mecca (*d.* A.H. 859=A.D. 1455), fol. 121[a]

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* The author curiously tells us that this 'Abbâsid Caliph had professed the Imâmiyah belief regarding *Imâmat*, and that he had proclaimed himself to be a *Na'ib* of the hidden Imâm, al-Mahdî.

† The date seems to be incorrect. According to Ibn Khallikân (De Slane's Translation), vol. i, p. 96; Buġyat al-Wu'ât, fol. 105[a]; and Mir'ât al-Janân, fol. 257[a], Abû'l-'Alâ al-Ma'arrî died in A.H. 449=A.D. 1057.

36. Abû Wuhaib Bahlûl bin 'Amr aṣ-Ṣairafî, fol. 122b.

37. Abû'l-Ḥusain Tâjaddawlah bin as-Sulṭân Abî Shujâ' 'Aḍudaddawlah Khusraw binRuknaddawlah bin Buwaih ad-Dailamî, fol. 124b.

38. Al-Amîr Abû Ma'add Tamîm bin al-Mu'izz bin al-Manṣûr bin al-Mahdî al-Ḥasanî (*d.* A.H. 374=A.D. 984; see Mir'ât al-Janân, fol. 227a), fol. 126a.

39. Abû Yaḥyâ Tamîm bin al-Mu'izz bin Bâdîs (*d.* A.H. 501=A.D. 1108), fol. 128b.

40. Majdalmulk Abû'l-Faḍl Ja'far Ibn Shamsalkhilâfah (*d.* A.H. 622=A.D. 1225), fol. 130b.

41. Ja'far bin al-Muṭahhar bin Muḥammad al-Jurmûzî (*d.* A.H. 1096=A.D. 1685), fol. 134b.

42. Tâjaddîn Ja'far bin Muḥammad bin Zakîaddîn, called Ibn Ma'îyâh (ابن معية), fol. 137b.

43. Abû'l-Faḍl Ju'aifarân bin 'Alî bin Aṣġar bin as-Sarî bin 'Abdarraḥmân al-Anbârî, fol. 138b.

44. Abû Firâs al-Ḥâriṣ bin Abî'l-'Alâ Ḥamdân bin Ḥamdûn ash-Shâmî (*d.* A.H. 357=A.D. 968), fol. 141b.

45. Abû'l-Ḥusain al-Ḥasan bin al-Ḥusain bin al-Manṣûr-billâh Abî Muḥammad al-Qâsim bin Muḥammad al-Ḥasanî aṣ-Ṣan'ânî, fol. 145a.

46. Qâḍî Sharafaddîn al-Ḥasan bin al-Qâḍî 'Alî bin Jâbir al-Khawlânî (*d.* A.H. 1079=A.D. 1668). fol. 149a.

47. Abû Muḥammad al-Ḥasan bin Muḥammad bin Hârûn al-Azdî al-Muhallabî (*d.* A.H. 352=A.D. 963), fol. 154a.

48. Abû Nuwâs al-Ḥasan bin Hânî (*d.* A.H. 196=A.D. 811; see Mir'ât al-Janân, fol. 117b), fol. 155b.

49. Ash-Shaikh al-Majîd Abû 'Alî al-Ḥasan bin 'Abdaṣṣamad al-'Asqalânî (*d.* A.H. *432=A.D. 1040), fol. 160a.

50. Ad-Dâ'î al-Ḥasan bin Idrîs bin 'Alî bin al-Ḥusain bin Idrîs bin al-Ḥasan bin 'Abdallâh bin 'Alî, called Al-Anf, fol. 160b.

51. Qâḍî Sharafaddîn al-Ḥasan bin Aḥmad al-Ḥaimî, fol. 163b.

52. Shamsalmaḥâsin Abû Aḥmad al-Ḥasan bin al-Muṭahhar bin Muḥammad al-Ḥasanî al-Jurmûzî (*d.* A.H. 1100=A.D. 1688), fol. 165a.

53. Al-Manṣûr-billâh Abû Muḥammad al-Ḥasan bin Badraddîn fol. 168b.

54. Ḥasan bin 'Abdallâh bin Mahdî bin al-Qâsim bin Mahdî bin 'Abdallâh al-Ḥasanî aṣ-Ṣan'ânî, fol. 170b.

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* The date seems to be incorrect. According to Ibn Khallikân (De Slane's Translation), vol. i, p. 387, Ash-Shaikh al-Majîd died in A.H. 482=A.D. 1089.

55. Abû Ismâ'îl al-Ḥusain bin 'Alî aṭ-Ṭuġrâ'î (*d.* A.H. 518=A.D. 1124), fol. 172b.

56. Abû 'Abdallâh al-Ḥusain bin Aḥmad bin Muḥammad bin Ja'far bin Muḥammad bin al-Ḥajjâj al-Kâtib, fol. 176a.

57. Abû'l-Qâsim al-Ḥusain bin 'Alî bin al-Ḥusain bin 'Alî bin Muḥammad al-Wazîr al-Maġribî (*d.* A.H. 418=A.D. 1027), fol. 180b.

58. Ḥusain bin 'Alî bin Ḥasan al-Ḥusainî al-Madanî, called Ibn Shadqam, fol. 183b.

59. Ḥusain bin 'Alî bin Mûsâ al-Khayyâṭ aṣ-Ṣan'ânî, fol. 184b.

60. Ḥusain bin 'Abdalqâdir bin an-Nâṣir bin 'Abdarrabb bin 'Alî bin Shamsaddîn al-Ḥasanî al-Kawkabânî (*d.* A.H. 1112=A.D. 1700), fol. 187a.

61. Abû Muḥammad al-Ḥusain bin 'Alî bin al-Mutawakkil-'alallâh, fol. 191a.

62. Ḥusain bin Muḥammad bin Sha'bân al-Jaḥḥâfî, fol. 192b.

63. Abû 'Abdallâh al-Ḥusain bin al-Muṭahhar bin Muḥammad al-Jurmûzî, fol. 193b.

64. Ḥusain bin 'Abdaṣṣamad al-'Âmulî, fol. 195a.

65. Ḥusain al-Wâdî (*d.* A.H. 1080=A.D. 1669), fol. 197a.

66. Abû Muḥammad Ḥaidar Âġâ bin Muḥammad ar-Rûmî al-Yamanî, fol. 198b.

67. Abû'l-A'azz Dubais bin Saifaddawlah (*d.* A.H. 529=A.D. 1135), fol. 203b.

68. Darwish bin Muḥammad aṭ-Ṭâlû'î (*d.* A.H. 1014=A.D. 1605; see Khulâṣat al-Aṣar, vol. ii, p. 149), 204b.

69. Di'bil bin 'Alî al-Khuzâ'î (*d.* A.H. 246=A.D. 860), fol. 207b.

70. Abû'l Muṭâ' Ḏû'l-Qarnain bin Ḥamdân Wajîhaddawlah (*d.* A.H. 428=A.D. 1036), fol. 212a.

71. Abû'l-Wafâ' Râjiḥ bin Ismâ'îl bin Abî'l-Haiṣam al-Asadî al-Ḥillî, fol. 213.

72. Ar-Rabâb bint Imra'ilqais bin 'Adî, the wife of Imâm Ḥusain, fol. 214b.

73. Abû'l-Ma'âlî Zaid bin Yahyâ bin al-Ḥusain bin al-Mu'ayyad bin al-Manṣûr-billâh al-Ḥasanî aṣ-Ṣan'ânî (*d.* A.H. 1104=A.D. 1692), fol. 217a.

74. Ḍiyâ'addin Abû Muḥammad Zaid bin Muḥammad bin al-Ḥasan bin al-Imâm al-Manṣûr-billâh (*d.* A.H. 1122=A.D. 1710), fol. 221b.

75. Tâjaddîn Abû'l-Yumn Zaid bin al-Ḥasan al-Kindî (*d.* A.H. 613=A.D. 1217), fol. 225b.

76. Qâḍî Zaid bin Ṣâliḥ bin Abî'r-Rijâl al-Yamanî (*d.* A.H. 1114=A.D. 1702), fol. 227a.

77. Imâm Abû'l-Ḥusain Zaid bin 'Alî (*d.* A.H. * 122=A.D. 740), fol. 230[a].

78. Zainab bint Muḥammad bin Aḥmad bin al-Imâm al-Ḥasan bin 'Alî bin Dâ'ûd al-Ḥasanîyah al-Yamanîyah (*d.* A.H. 1114=A.D. 1702), fol. 234[b].

79. Sadîf bin Maimûn, fol. 236[b].

80. As-Sarî bin Aḥmad ar-Raffâ' (*d.* A.H. 362=A.D. 972), fol. 238[a].

81. Sa'nah bin al-'Arîḍ al-Hârûnî al-Ḥijâzî, fol. 240[a].

82. Abû Muḥammad Sa'îd bin Muḥammad as-Simḥî, fol. 242[a].

83. Abû Umayyah Shuraiḥ bin al-Ḥâriṣ al-Kindî (*d.* A.H. 87=A.D. 706), fol. 244[a].

84. Sha'bân bin Salîm bin 'Uṣmân aṣ-Ṣan'ânî ar-Rûmî, fol. 246.

85. Aḍ-Ḍahhâk bin Qais al-Aḥnaf at-Tamîmî (*d.* A.H. 68=A.D. 687), fol. 249[b].

Colophon :—

انتهى الجزء الاول من نسمة السحر في ذكر من تشيع و شعر......
وافق الفراغ من زبر هذا الكتاب ليلة الا ثنين لعله سادس شهر ربيع الآخر
من شهور سنة سبع و تسعين و مائة و الف بقلم الفقير الى عفو الملك
القدير........ عبد الكريم بن احمد بن محمد بن اسحاق *

For other copies, see Berlin, No. 7423; and Âṣafîyah, p. 344.

Written in Naskh, with the headings in red.

Dated, A.H. 1197=A.D. 1783.

The title-page contains signatures of several persons to whom the MS. at one time or another belonged.

No. 797.

foll. 275; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, containing lives of the following poets :—

1. Al-Malik aṣ-Ṣâliḥ Ṭalâ'i' bin ar-Ruzzîk (*d.* A.H. 556=A.D. 1161), fol. 1[b].

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* According to the Mir'ât al-Janân, fol. 63[b], Imâm Zaid bin 'Alî was killed in A.H. 121=A.D. 739.

2. Abû Manṣûr Ẓâfir bin al-Qâsim bin Manṣûr al-Ḥaddâd al-Iskandarânî (*d.* A.H. 529=A.D. 1134), fol. 9ª.

3. Abû'l-Aswad Ẓâlim bin 'Amr ad-Duwalî (*d.* A.H. 69=A.D. 688), fol. 12ª.

4. Abû't-Ṭufail 'Âmir bin Wâṣilah bin 'Abdallâh al-Kinânî aṣ-Ṣaḥâbî (*d.* A.H. 110=A.D. 728; see Al-Kâshif, fol. 63ª), fol. 15ª.

5. Abû'l-Ḥasan 'Abdallâh bin Mu'âwîyah bin 'Abdallâh bin Ja'far al-Hâshimî al-Ja'farî, fol. 15ᵇ.

6. Abû Muḥammad 'Abdallâh bin al-Mutawakkil Sharafaddîn bin Shamsaddîn bin al-Mahdî al-Ḥasanî al-Yamanî aṣ-Ṣan'ânî, fol. 17ª.

7. Khalîfah Mâ'mûn ar-Rashîd al-'Abbâsî (A.H. 198–218=A.D. 813–833), fol. 19ª.

8. Abû Muḥammad 'Abdallâh bin Muḥammad al-Kâtib, commonly called Ibn al-Khâzin, fol. 23ᵇ.

9. Al-Wazîr Fakhraddîn 'Abdallâh bin 'Alî bin al-Ḥusain aṣ-Ṣan'ânî, fol. 26ª.

10. Al-Imâm Abû'l-Ḥasan 'Abdallâh bin Ḥamzah bin Sulaimân bin Ḥamzah bin 'Alî, surnamed al-Manṣûr-billâh (*d.* A.H. 614=A.D. 1217; see 'Aqîlat ad-Daman, fol. 57ᵇ), fol. 28ᵇ.

11. 'Alâ'addin Maḥmûd Khwârizm Shâh (A.H. 596–617=A.D. 1199–1220), fol. 30ᵇ.

12. Abû Aḥmad 'Ubaidallâh bin 'Abdallâh al-Khuzâ'î (*d.* A.H. 300=A.D. 913), fol. 32ᵇ.

13. Qâḍî Abû Muḥammad 'Ubaidallâh bin Aḥmad al-Bagdâdî (*d.* A.H. 331=A.D. 942), fol. 34ᵇ.

14. 'Izzaddîn Abû Ḥâmid 'Abdalḥamîd bin Hibatallâh bin Muḥammad Ibn Abî'l-Ḥadîd al-Anbârî (*d.* A.H. 656=A.D. 1258), fol. 36ª.

15. 'Abdalhâdî bin Muḥammad as-Sawdî, fol. 37ᵇ.

16. Ṣafîaddin Abû'l-Maḥâsin 'Abdal'azîz al-Ḥillî (*d.* A.H. 760=A.D. 1359), fol. 38ᵇ.

17. Abû Muḥammad 'Abdassalâm bin Ragbân, surnamed Dîk al-Jinn (*d.* A.H. 236=A.D. 850), fol. 41ᵇ.

18. Ash-Sharîf al-Murtaḍâ Abû'l-Qâsim 'Alî bin Abî Aḥmad al-Ḥusain (*d.* A.H. 436=A.D. 1044), fol. 43ª.

19. Abû'l-Barakât 'Alî bin al-Ḥusain bin 'Alî bin Ja'far bin Muḥammad an-Nîsâbûrî fol. 44ᵇ.

20. 'Alî bin al-'Abbâs, called Ibn ar-Rûmî (*d.* A.H. 283=A.D. 896), fol. 45ᵇ.

21. Abû'l-Faraj 'Alî bin al-Ḥusain al-Iṣfahânî (*d.* A.H. 356=A.D. 967), fol. 48ª.

22. Qâḍî Jamâladdîn 'Alî bin Muḥammad bin Aḥmad al-'Ansî aṣ-Ṣan'ânî, fol. 50ᵇ.

23. Abû Muḥammad Jamâladdin 'Alî bin Ṣâliḥ bin Muḥammad Abî'r-Rijâl aṣ-Ṣan'ânî, fol. 51ᵇ.

24. Abû'l-Ḥasan 'Alî bin Muḥammad bin Manṣûr bin Naṣr bin Bassâm an-Nadîm al-Baġdâdî (*d.* A.H. 302=A.D. 914), fol. 53ᵃ.

25. Qâḍî Abû'l-Qâsim 'Alî at-Tanûkhî (*d.* A.H. 342=A.D. 953), fol. 54ᵇ.

26. Ash-Sharîf Abû'l-Ḥasan 'Alî bin al-Imâm Abî Muḥammad an-Nâṣir-lidînallâh ad-Dailamî, fol. 58ᵇ.

27. Abû'l-Ḥasan 'Alî bin 'Abdallâh bin Waṣîf al-Ḥallâ' an-Nâshî al-Baġdâdî (*d.* A.H. 366=A.D. 976), fol. 59ᵇ.

28. Abû'l-Ḥasan 'Alî bin Muḥammad at-Tihâmî (A.H. 416=A.D. 1025), fol. 60ᵇ.

29. Saifaddawlah 'Alî bin 'Abdallâh bin Aḥmad bin Ḥamdân (*d.* A.H. 356=A.D. 967), fol. 63ᵇ.

30. Abû'l-Ḥusain 'Alî bin al-Mutawakkil-'alallâh Abî 'Alî Ismâ'îl bin al-Manṣûr-billâh al-Qâsim (*d.* A.H. 1096=A.D. 1685), fol. 65ᵇ.

31. Abû'l-Qâsim 'Alî bin Isḥâq bin Khalaf az-Zâhî (*d.* A.H. 352=A.D. 963), fol. 66ᵇ.

32. Abû'l-Ḥusain 'Alî bin Sa'îd bin 'Abdarraḥmân bin Aḥmad bin Yûnus aṣ-Ṣadafî al-Munajjim al-Miṣrî (*d.* A.H. 399=A.D. 1009), fol. 67ᵇ.

33. Ash-Sharîf Abû'l-Ḥasan 'Alî bin Muḥammad bin Ja'far bin Muḥammad bin Zaid al-Ḥimmânî al-Kûfî, fol. 68ᵇ.

34. Abû'l-Ḥasan 'Alî bin 'Abdallâh bin Ja'far bin Ibrâhîm al-Ja'farî al-Ḥijâzî, fol. 69ᵃ.

35. Sayyid Jamâladdîn 'Alî bin al-Ḥusain bin Muḥammad bin Ṣalâḥ al-Ḥasanî aṣ-Ṣan'ânî, fol. 70ᵃ.

36. Al-Malik al-Afḍal Nûraddîn 'Alî bin Sulṭân Ṣalâḥaddîn al-Ayyûbî (A.H. 582–592=A.D. 1186–1196), fol. 71ᵇ.

37. Abû'l-Ḥasan 'Alî bin Muḥammad al-Ḥarîrî, fol. 72ᵇ.

38. 'Alâ'addîn Abû'l-Muẓaffar 'Alî bin 'Abdallâh al-Kindî al-Wadâ'î (*d.* A.H. 716=A.D. 1316), fol. 73ᵃ.

39. Qâḍî Abû'l-Ḥasan 'Alî bin al-Qâḍî Abî Ḥanîfah an-Nu'mân al-Maġribî (*d.* A.H. 374=A.D. 984), fol. 75ᵃ.

40. Sayyid Jamâladdîn 'Alî bin Aḥmad bin Muḥammad bin Ma'ṣûm al-Ḥasanî al-Madanî (*d.* A.H. 1117=A.D. 1705; see Subḥat al-Marjân, p. 85), fol. 77ᵃ.

41. Al-Faqîh Abû Muḥammad 'Umârah bin Abî'l Ḥasan Najmaddîn al-Ḥakamî al-Yamanî (*d.* A.H. 569=A.D. 1174), fol. 78ᵃ.

42. Sayyid 'Îsâ bin Luṭfallâh bin al-Muṭahhar bin al-Imâm Sharafaddîn al-Yamanî, fol. 81b.

43. Fâṭimah az-Zahrâ', the daughter of the Prophet, fol. 83a.

44. Abû Shujâ' Fanâkhusraw 'Aḍudaddawlah bin Ruknaddawlah as-Sâsânî ad-Dailamî (*d.* A.H. 372=A.D. 983), fol. 87a.

45. Sayyid Qâsim bin al-Ḥasan bin al-Muṭahhar bin Muḥammad al-Ḥasanî al-Jurmûzî aṣ-Ṣan'ânî, fol. 90a.

46. Abû Dulaf Qâsim bin 'Îsâ bin Idrîs al-'Ijlî (*d.* A.H. 226=A.D. 840), fol. 92b.

47. Al-Imâm al-Manṣûr-billâh Abû Muḥammad Qâsim bin Muḥammad al-Ḥasanî (*d.* A.H. 1029=A.D. 1620), fol. 97a.

48. Al-Amîr Mu'tamidaddawlah Qarwâsh bin Ḥusâmaddawlah al-'Uqailî (*d.* A.H. 444=A.D. 1052), fol. 101a.

49. Abû 'Amr Qais bin Ḍarîḥ (*d.* A.H. 68=A.D. 687), fol. 102b.

50. Abû 'Amr Qais bin 'Amr bin Mâlik bin Ḥarb an-Najâshî al-Ḥâriṡî, fol. 104b.

51. Abû Ṣakhr Kuṡair bin 'Abdarraḥmân bin al-Aswad bin 'Âmir al-Ġassânî (*d.* A.H. 105=A.D. 723), fol. 107b.

52. Al-Kumait bin Zaid al-Asadî, fol. 109b.

53. Abû Ibrâhîm Mâlik bin al-Ḥâriṡ al-Ashtar an-Nakha'î (*d.* A.H. 39=A.D. 660), fol. 114a.

54. Qâḍî Abû 'Alî al-Muḥassin bin Abî'l-Qâsim 'Alî bin Muḥammad bin Dâ'ûd bin Ibrâhîm at-Tanûkhî (*d.* A.H. 384=A.D. 994), fol 117b.

55. Sayyid Ḍiyâ'addîn al-Muḥsin bin al-Mutawakkil-'alallâh Ismâ'îl bin al-Manṣûr-billâh abî Muḥammad al-Qâsim, fol. 120a.

56. Abû'l-Qâsim Muḥammad bin Hânî al-Andalusî (*d.* A.H. 362=A.D. 973), fol. 122a.

57. Badraddîn Muḥammad bin al-Ḥusain al-Marhabî ash-Sharafî, fol. 127b.

58. Ash-Sharîf ar-Raḍî Abû'l-Ḥasan Muḥammad bin al-Ḥusain al-Mûsawî (*d.* A.H. 406=A.D. 1015), fol. 130b.

59. Bahâ'addîn Muḥammad bin Ḥusain al-'Âmulî (*d.* A.H. 1030=A.D. 1621), fol. 133b.

60. Qâḍî Muḥammad bin Ibrâhîm ash-Shajarî as-Saḥûlî (*d.* A.H. 1109=A.D. 1697), fol. 139a.

61. Sayyid Muḥammad bin al-Husain bin Yaḥyâ bin Aḥmad al-Ḥasanî al-Kawkabânî, fol. 140a.

62. Qâḍî Abû Aḥmad Muḥammad bin al-Ḥasan bin Aḥmad al-Ḥaimî (*d.* A.H. 1115=A.D. 1703), fol. 142a.

63. Muḥammad bin 'Alî al-Ḥurr ash-Shâmî al-'Âmulî al-Iṣfahânî (*d.* A.H. 1088=A.D. 1677), fol. 144a.

64. Muḥammad bin 'Alî bin Maḥmûd ash-Shâmî al-'Âmulî, fol. 145b.

65. Ash-Sharîf Abû 'Abdallâh Muḥammad bin Ṣâliḥ bin 'Abdallâh bin Mûsâ al-Ḥasanî al-Ḥijâzî, fol. 146b.

66. Ash-Sharîf Abû'l Ḥasan Muḥammad bin Aḥmad bin Muḥammad bin Aḥmad bin Ibrâhîm Ṭabâṭabâ bin Ismâ'îl ad-Dîbâj al-Ḥasanî al-Iṣfahânî, fol. 150b.

67. Sayyid Badraddîn Muḥammad bin al-Ḥusain bin al-Ḥasan al-Manṣûr-billâh al-Qâsim bin Muḥammad al-Ḥasanî aṣ-Ṣan'ânî, fol. 151b.

68. Sayyid Badraddîn Muḥammad bin 'Abdallâh bin al-Ḥusain bin al-Imâm al-Manṣûr-billâh al-Qâsim bin Muḥammad al-Ḥasanî, fol. 153a.

69. Muḥammad bin 'Abdallâh bin al-Imâm Sharafaddîn Yaḥyâ bin Shamsaddîn al-Ḥasanî al-Kawkabânî (*d.* A.H. 1016 = A.D. 1607), fol. 155a.

70. Abû'l-Qâsim Muḥammad bin Wahb al-Ḥimyarî al-Baṣrî, fol. 158b.

71. Ḥakîm Muḥammad Ṣâliḥ al-Jîlânî al-Fârisî (*d.* A.H. 1088= A.D. 1677), fol. 159b.

72. Abû Bakr Muḥammad bin al-'Abbâs al-Khwârizmî (*d.* A.H. 383=A.D. 993), fol. 161a.

73. Abû Bakr Muḥammad bin Aḥmad al-Khabbâz al-Baladî, fol. 163b.

74. 'Izzalmulk Muḥammad bin Abî'l-Qâsim 'Ubaidallah bin Aḥmad bin Ismâ'îl bin 'Abdal'azîz al-Musabbiḥî (*d.* A.H. 420=A.D. 1029), fol. 164b.

75. Abû 'Abdallâh Muḥammad bin Ja'far al-Qazzâz (*d.* A.H. 412=A.D. 1021), fol. 165b.

76. Al-Amîr Abû'l-Qâsim Muḥammad bin al-Manṣûr-billâh 'Abdallâh bin Ḥamzah, surnamed An-Nâṣir-lidînallâh al-Ḥasanî al-Ḥamzî, fol. 167b.

77. Abû'l-Ḥasan Muḥammad bin 'Abdallâh bin Muḥammad bin Yaḥyâ al-Qurashî al-Makhzûmî as-Salâmî (*d.* A.H. 393=A.D. 1003), fol. 168b.

78. Abû'l-Faḍl Muḥammad bin Abî 'Ubaidallâh al-Ḥusain bin Muḥammad, known as Ibn al-'Amîd al-Kâtib (*d.* A.H. 359=A.D. 969), fol. 169b.

79. Abû'l-Fatḥ Muḥammad bin 'Ubaidallâh bin 'Abdallâh al-Kâtib, generally known as Sibṭ Ibn at-Ta'âwîdhî (*d.* A.H. 553=A.D. 1158), fol. 173a.

80. Muḥîyaddîn [Muḥammad] bin 'Alî bin Muḥammad, known as Ibn al-'Arabî (*d.* A.H. 638=A.D. 1240), fol. 177[a].

81. Al-Muntaṣir-billâh al-'Abbâsî (A.H. 247-248=A.D. 861-862), fol. 180[b].

82. Muḥammad bin al-Ḥusain aṭ-Ṭûsî, fol. 185[b].

83. Sayyid Muḥammad bin al-Muṭahhar bin Muḥammad al-Ḥasanî al-Jurmûzî, fol. 186[a].

84. Abû 'Alî Mu'âḏ bin Muslim al-Harrâ' al-Kûfî (*d.* A.H. 187=A.D. 803), fol. 187[a].

85. Abû Salmah Muṭî' bin Iyâs al-Kinânî al-Kûfî, fol. 188[b].

86. Khalîfah al-Mu'izz Abû Tamîm Ma'add bin al-Manṣûr al-Fâṭimî (A.H. 341–365=A.D. 952–975), fol. 192[a].

87. Abû Ḥassân al-Muqallad bin al-Musayyab bin Râfi' bin al-Muqallad al-'Uqailî (*d.* A.H. 391=A.D. 1001), fol. 199[b].

88. Abû 'Abdallâh Manṣûr bin Zibriqân bin Salmah an-Namarî al-Khazrajî, fol. 201[a].

89. Khalîfah al-Âmir-biaḥkâmallâh Abû 'Alî al-Manṣûr bin al-Musta'lî-billâh al-Fâṭimî (A.H. 495–524=A.D. 1101–1130), fol. 203[b].

90. Abû 'Imrân Mûsâ bin 'Abdalmalik al-Iṣfahânî (*d.* A.H. 246=A.D. 860), fol. 205[a].

91. Abû'l-Ḥusain Mihyâr bin Mirzawaih al-Kâtib ad-Dailamî (*d.* A.H. 428=A.D. 1037), fol. 206[a].

92. Nâhiḏ bin Ṣûmah bin Aṣbaḥ al-'Âmirî al-Baṣrî, fol. 208[b].

93. Khalîfah al-'Azîz-billâh Abû'l-Manṣûr Nazâr bin al-Mu'izz-lidînallâh al-Fâṭimî (A.H. 365–386=A.D 975–996), fol. 209[b].

94. Abû'l Muqâtil Naṣr bin Naṣîr al-Ḥulwânî, fol. 212[b].

95. Abû'l-Qâsim Naṣr bin Aḥmad bin Naṣr bin Mâ'mûn al-Baṣrî al-Khubzâruzzî (*d.* A.H. 317=A.D. 930) fol. 215[a].

96. Sayyid al-Hâdî bin Aḥmad bin Zakîaddîn al-Ḥasanî al-Jurmûzî (*d.* A.H. 1097=A.D. 1686), fol. 218[a].

97. Sayyid al-Hâdî bin al-Muṭahhar bin Muḥammad al-Ḥasanî al-Jurmûzî (*d.* A.H. 1103=A.D. 1692), fol. 220[a].

98. Sayyid Jamâladdîn Hâshim bin Yaḥyâ al-Ḥasanî aṣ-Ṣan'ânî, fol. 221[b].

99. Khalîfah al-Wâṣiq-billâh Abû Ja'far Hârûn bin al-Mu'taṣim-billâh al-'Abbâsî (A.H. 227–232=A.D. 842–847), fol. 224[a].

100. Ash-Sharîf Abû's-Sa'âdât Hibatallâh bin 'Alî bin Muḥammad bin Ḥamzah al-'Alawî ash-Shajarî (*d.* A.H. 542=A.D. 1148), fol. 228.

101. Abû Firâs Hammâm bin Ġâlib, generally known as Al-Farazdaq (*d.* A.H. 110=A.D. 728), fol. 230[b].

102. Abû 'Abdallâh Yaḥyâ bin al-Ḥusain bin al-Mu'ayyad-

billâh Abî'l-Ḥusain Muḥammad bin al-Manṣûr-billâh al-Ḥasanî (*d.* A.H. 1090=A.D. 1679), fol. 234b.

103. Abû'l-Faḍl Yaḥyâ bin Salâmah bin al-Ḥusain bin Muḥammad, surnamed Mu'înaddîn al-Ḥaṣkafî (*d.* A.H. 551=A.D. 1156), fol. 239a.

104. Sayyid Abû'l-Ḥasan Yaḥyâ bin Ibrâhîm bin 'Alî bin Ibrâhîm bin al-Mahdî bin 'Alî al-Jaḥḥâfî, fol. 240b.

105. Abû Ṭâlib Yaḥyâ bin Abî'l-Faraj Sa'îd bin Abî'l-Qâsim Hibatallâh bin 'Alî bin Qizaġlî bin Zabâdah ash-Shaibânî (*d.* A.H. 594=A.D. 1198), fol. 244a.

106. Jamâladdîn Abû'l-Ḥusain Yaḥyâ bin 'Abdal'aẓîm al-Jazzâr al-Miṣrî, fol. 246a.

107. Abû Sulaimân Yaḥyâ bin Ya'mar al-'Adwânî al-Waṣqî al-Baṣrî (* *d.* A.H. 127=A.D. 744), fol. 248b.

108. Abû Isḥâq Ya'qûb bin Isḥâq, generally known as Ibn as-Sikkît al-Baġdâdî (*d.* A.H. 244=A.D. 858), fol. 250a.

109. Abû'l-Faraj Ya'qûb bin Yûsuf bin Ibrâhîm bin Hârûn bin Dâ'ûd bin Killis al-Miṣrî (*d.* A.H. 380=A.D. 990), fol. 252a.

110. Muwaffaqaddîn Abû'l-Ḥajjâj Yûsuf bin Muḥammad, generally known as Ibn al-Khallâl (*d.* A.H. 566=A.D. 1171), fol. 257a.

111. Abû Muḥammad Yûsuf bin al-Mutawakkil-'alallâh 'Alî [bin] Ismâ'îl bin al-Manṣûr-billâh Qâsim bin Muḥammad al-Ḥasanî (*d.* A.H. 1097=A.D. 1686), fol. 259b.

112. Abû'l-Maḥâsin Yûsuf bin Ismâ'îl ash-Shawwâ al-Ḥalabî (*d.* A.H. 635=A.D. 1237), fol. 264a.

The work ends with a *Maqâmah*, written in imitation of المقامة الشاوية of Badî'azzamân al-Hamadânî (*d.* A.H. 398=A.D. 1008).

The work was completed on the 13th Rajab, A.H. 1111=A.D. 1699, as the author tells us in the following colophon:—

قال جامعه العبد الفقير الى الله يوسف بن يحيى بن الحسين بن
المويد با لله ابي الحسين محمد بن المنصور بالله ابي محمد القاسم بن
محمد الحسينى النسب اليمني الصنعانى المولد و المنشأ - سميت
مؤلفي هذا نسمة السحر بذكر من تشيع و شعر و تم بحمد الله كما اردت
منضد البحر بجواهر الافكار و شوارد الابكار مشتملا بالجد و الهزل و الرقيق
و الجزل و النثر و النظم .... وكمل تاليفه فى ثالث عشر رجب
سنة احدى عشرة و مائة و الف *

* According to Ibn Khallikân (De Slane's translation), vol. iv, p. 62, Yaḥyâ bin Ya'mar al-'Adwânî died in A.H. 129=A.D. 746.

Both volumes are written in the same hand.

Foll. 67-68 have been wrongly placed after fol. 74 in binding. Some folios are wanting after fol. 18.

Two fly-leaves at the beginning contain a table of the Arabic names of the days and months prefaced by a note, explaining an easy method of finding the first day of every month of the Hijrah era from that table.

No. 798.

foll. 57; lines 23; size 8×6; 6×4.

(Three tracts bound together in one volume.)

foll. 1–29. I.

طارف المجد و تالده

ṬÂRIF AL-MAJD WA TÂLIDUH.

A treatise containing biographical notices of the author's father, 'Abdalqâdir, and of his grandfather, Abû Bakr, with quotations from the poems composed in their praise on various occasions by their friends and contemporary poets.

The full title of the work, as stated in the preface, is: طارف المجد و تالده فيما مدح به سيدي الوالد و والده.

Author: Yaḥyâ bin 'Abdalqâdir bin Abî Bakr يحيى بن عبد القادر بن ابي بكر.

The author, the date of whose death is not known, was the son of Shaikh 'Abdalqâdir, who served as a preacher in the holy mosque of Mecca during the reign of Sulṭân Aḥmad III (A.H. 1115–1143= A.D. 1703–1730). Our author's grandfather, Abû Bakr, who held several distinguished posts under the Sharîfs of Mecca, died in A.H. 1119=A.D. 1707. See the present work, fol. 9[b].

Beginning:—

الحمد لله على نواله و الصلاة و السلام على سيدنا محمد و صحبه و آله و بعد فيقول العبد الفقير اللائذ بجنابه المستمسك بعترته و كتابه يحيى بن عبد القادر بن ابي بكر الصديقي لطف الله به و بلغه غاية اربه قدالتمس من اجابته غنم و مخالفة اشارته غرم جمع ما مدح به سيدي الوالد و والده الذان هما كسلفهما لي طارف المجد و تالده و اذا بذلك

شيء كثير يضيق عنه نطاق الجمع و التعبير قد فرقت معظمه ايدي سبا تواتر ذلك على لسان من صدق فيما انبأ لكن بقيت من ذلك بقايا على ما قيل في الزوايا خبايا فجمعت في هذه الاوراق ما رق من تلك البقية و راق الخ •

Written in Arabian Naskh.

Not dated. Probably, the latter part of the 18th century.

foll. 30–39. II.

بيت قصيد الصدق

BAITU QAṢÎD AṢ-ṢIDQ.

Another work on the life of the aforesaid Shaikh 'Abdalqâdir, the full designation of which, as given in the preface, is: بيت قصيد الصدق من ذلك الطراز ترجمة عين اعيان بني الصديق مفتي الحجاز.

Author: Muḥammad bin 'Alî bin Faḍlallâh al-Ḥusainî aṭ-Ṭabarî محمد بن علي بن فضل الله الحسيني الطبري.

The author, who flourished in the middle of the 12th century of the Hijrah, was an intimate friend of Shaikh 'Abdalqâdir, who was alive at the time the present work was written, as appears from the following benedictory prayer at the end:—

دام سيدنا راقيا اوج الكمال .... محفوظا بعين عناية الملك المتعال في النفس والا هل و المال •

Beginning:—

الحمد لله الذي جعل نظم محاسن الكلام داب الائمة جلة الانام الخ •

The author tells us, in his preface, that in a previous work of his, viz., a detailed history of the Ḥasanî Sharîfs of Mecca, entitled اتحاف فضلاء الزمن بتاريخ ولادة بني الحسن, he had written a short account of Shaikh 'Abdalqâdir, which was included in that work along with short notices of certain other eminent scholars; but being dissatisfied with the brevity of this earlier account which he had written of the Shaikh, he had written the present work, devoted entirely to his life.

Written in Naskh. Dated, A.H. 1131 = A.D. 1719.

foll. 40–57. III.

A tract, without any title, containing poems composed by Shaikh 'Abdalqâdir on different occasions, collected and arranged by his son Yaḥyâ, the author of the first treatise.

Beginning:—

لسيدي الوالد ممتدحا حضرة مولانا المرحوم الشريف سعد بن زيد في اثناء رمضان سنه ١١٠٨ من مجرد الكامل المرفل فضربة متفاعلاتن و البيت الاول مصرع و ذالک عند ما باشر خطبة عيد رمضان في السنة المذكورة *

The first of the poems, which was composed in praise of Sa'd bin Zaid, the Sharîf of Mecca, in A.H. 1108=A.D. 1697, and was presented to him by the Shaikh on the day of *'Îd al-Fiṭr* after his recitation of the usual *Khuṭbah* of the 'Îd prayer, begins thus:—

قلدت جيد الملک عقدا   نسما علا حلاً و عقدا

The present tract is written in the same hand as the first and seems to be a continuation of the same.

BIOGRAPHIES RELATING TO PARTICULAR LOCALITIES.

BAĠDÂD.

No. 799.

foll. 217; lines 21; size 10½×6⅛; 8×4.

مختصر تاريخ بغداد

MUKHTAṢAR TÂRÎKH BAĠDÂD.

An abridgment of the *Târîkh Baġdâd*, a biographical dictionary of the celebrated men of Baġdâd, by Abû Bakr Aḥmad bin 'Alî bin Ṣâbit al-Khaṭîb al-Baġdâdî (*d.* A.H. 463=A.D. 1071).

Author of the abridgment: Abû'l Yumn Mas'ûd bin Muḥammad bin Aḥmad bin Ḥâmid bin 'Ubaid al-Bukhârî ابو اليمن مسعود بن محمد بن احمد بن حامد بن عبيد البخاري. He was born in Bukhârâ, but came with his father to Baġdâd, where he settled permanently, and died

there in A.H. 491=A.D. 1098. For his life, see Al-Jawâhir al-Muḍîyah, vol. ii, fol. 65b.

Beginning :—

الحمد على ...... (sic) ...... و تجاوز العلم الجزي احاطة ......

.... و هذا الكتاب الذي صنفه الشيخ ابو بكر احمد بن علي بن

ثابت الخطيب البغدادي رحمه الله و سماه تاريخ بغداد كتاب جليل في

هذا العلم نفيس قد تعب فيه و سهر و اطال الزمان و الله تعالى يثيبه

و يحسن اليه الا انه طويل وللاطالة آفات و اقربها الملل و الملل داعية الترك

و قد استخرت الله تعالى و اختصرته و ذكرت اسماء الرجال الذين ذكرهم

على ترتيبه الخ *

The first three folios of the MS. are of a general character, and include a description of the palace of the Caliph, Muqtadir-billâh (A.H. 295–320=A.D. 908–932), and of the reception of the Greek ambassador in the former's court. The present abridgment, like the original, is divided into two parts; and the biographical notices are arranged in alphabetical order, excepting that the names beginning with Muḥammad have been placed first. The first part ends abruptly on fol. 118a, in the middle of the account of علي بن حمزة ابو الحسن الاسدي المعروف بالكسائي, with the following subscription, transcribed from the original copy :—

آخر الجزء الاول و يتلوه في الثاني .... و افق الفراغ منه في

عاشر ربيع الاول من سنة اثنتي و اربعين و سبعمائة على يد الفقير الى الله

تعالى محمد بن احمد بن ابي القاسم العباسي *

The second part begins on fol. 121b with the concluding portion of the account of الكسائي and ends with a chapter containing biographies of the female scholars of Baġdâd, beginning on fol. 213b with الخيزران زوجة المهدي and ending with خديجة بنت محمد بن علي.

For other copies, see Bûhâr, No. 243, and Berlin, No. 9850. See also Ḥâj. Khal., vol. ii, p. 120; and Brock., vol. i, p. 329.

Written in fair Naskh, with numerous short lacunae. Foll. 118b–121a are blank.

Not dated. Probably, 18th century.

DAMASCUS.

No. 800.

foll. 223; lines 29; size 10 × 6½; 8½ × 5¼.

تاريخ دمشق

TÂRÎKH DIMASHQ.

A rare biographical dictionary of the celebrated men of Damascus.

Author: Şiqataddîn Abû'l-Qâsim 'Alî bin al-Ḥasan bin Hibat-allâh, called Ibn 'Asâkir ثقة الدين ابو القاسم علي بن الحسن بن هبة الله الشهير بابن عساكر (*d.* A.H. 571=A.D. 1176). See No. 765 above.

We learn from Ḥâj. Khal., vol. ii, p. 130, that Ibn 'Asâkir wrote the present work in imitation of the *Târîkh Bağdâd* of Aḥmad bin 'Alî al-Khaṭîb al-Bağdâdî (*vide supra*), and divided it into eighty parts, or *Mujallad*.

The present MS. contains the 31st and the 32nd parts; but the latter is wrongly placed first. The 31st part (foll. 112ᵃ–223ᵇ) begins abruptly with a portion of the account of 'Âṣim bin Abî'n-Najûd (*d.* A.H. 128=A.D. 745), and ends with the following colophon:—

آخر الجزء العاشر بعد الثلثمائة و هو آخر المجلد الحادي و الثلاثين
من الاصل المنقول منه بخط القاسم تجزية ثمان مائة جزء في الف و ثمان
مائة كراسة من النسخة الثانيه و جميعها تشتمل علي ثمانين مجلدة •

The 32nd part (foll. 1–111) ends with a portion of the following chapter:—

ذكر من اسمه عبد الله علي ترتيب الحروف في اسماء آبائهم
و اجدادهم •

The last notice is that of 'Abdallâh bin Busr Abû Ṣafwân.

Contents:—

Fol. 2ᵃ.	ذكر من اسمه عائذ
Fol. 2ᵇ.	ذكر من اسمه عبادة
Fol. 16ᵇ.	ذكر من اسمه عباد
Fol. 20ᵃ.	ذكر من اسمه عباس

Fol. 79ª. ذكر من اسمه عبد الله علي ترتيب الحروف في اسماء ابائهم و اجدادهم ٭

Fol. 130ᵇ. ذكر من اسمه العاص

Fol. 133ª. ذكر من اسمه عالي

Fol. 133ᵇ. ذكر من اسمه عامر

Fol. 215ᵇ. ذكر من اسمه عائذ الله

No complete set of this valuable work is known to exist anywhere. A few of the different parts are described in Br. Mus., pp. 592, 177ª, 771ᵇ; Br. Mus., Suppl., No. 658; Berlin, No. 9781; Goth., No. 1775; Cairo, vol. v, p. 25; Paris, No. 2137.

It would appear, from the colophon quoted below, that the present valuable copy, dated the Madrasah Mu'înîyah, Damascus, A.H. 614=A.D. 1217, was transcribed by Muḥammad bin Yûsuf al-Birzâlî (*d.* A.H. 636=A.D. 1239) from one written by the author's son, Al-Qâsim (*d.* A.H. 600=A.D. 1203):—

آخر الجزء العشرين بعد الثلثمائة و هو آخر المجلد الثاني و الثلاثين من تجزية جزء و تجليد ثمانين مجلدة بخط القاسم بن الحافظ المؤرخ المصنف لهذا الكتاب رحمهما الله وهي النسخة الثانيه و منها نقل كاتب هذه الاحرف محمد بن يوسف بن محمد بن ابي يداس البرزالي الاشبيلي وفقه الله بدمشق بالمدرسة المعينيه عمرها الله تعالى يوم الخميس ضحى العشرين من شهر ربيع الآخر سنة اربع عشرة و ستمائة ٭

Written in fair Maġribî Naskh. In the 32nd part, foll. 101–2 have been misplaced; they should come after fol. 111. Foll. 55 and 56 are supplied in a later hand. Foll. 108–111 are seriously water-stained.

Eleven *Samâ'*, or certificates of audition, with dates ranging from the 24th of Shawwâl, A.H. 618=A.D. 1221 to Ṣafar, A.H. 619=A.D. 1222, are noted by the scribe, Al-Birzâlî, in the margins of foll. 43ª, 60ª, 73ª, 88ᵇ, 107ª, 125ᵇ, 140ᵇ, 156ª, 171ᵇ, 187ª and 202ᵇ. These indicate that the scribe studied the present MS. under the author's disciple, Qâḍî Abû Naṣr Muḥammad bin Hibatallâh bin Muḥammad ash-Shîrâzî (*d.* A.H. 635=A.D. 1237; see Ṭabaqât by Al-Isnawî, fol. 140ᵇ), in several sittings, sometimes held in the great mosque of Damascus and sometimes at the house of the said Qâḍî.

In the *Samâ'*, on fol. 140ᵇ, quoted below, our scribe adds that he studied the MS. also under Shihâbaddîn Abû'l-Maḥâsin Sulaimân bin Faḍl al-Bâniyâsî, a disciple of the author, in the Madrasah al-'Âdilîyah, on Thursday, the 12th of Rabî' I, A.H. 615=A.D. 1218:—

بلغت سماعا بقرأتي من اول الجزء و عرضا بالاصل على الفقيه القاضي ابي نصر محمد بن هبة الله بن محمد الشيرازي بسماعه من المصنف و الملحق في اجازته منه و ابناه ابو الفضل محمد و ابو المفاخر علي و ابو الثناء محمود بن ابي بكر بن حمزة الهمداني و كتب محمد بن يوسف بن محمد بن ابي يداس البرزالي الاشبيلي يوم الثلاثاء العشرين من شوال سنة ثمان عشرة و ستمائة بمنزل القاضي بدمشق و سمعته قبل ذلك على شهاب الدين ابي المحاسن سليمان بن الفضل بن الحسن البانياسي بسماعه من المصنف و الملحق فى اجازته بقراءة عبد العزيز ابن هلالة و ابو الطاهر اسمعيل بن الانماطي و ابنه ابو بكر محمد و عبد العزيز بن عثمان الاربلي و محمد بن محمد البلخي و اخوه سليمان يوم الخميس ثاني عشرة شهر ربيع الاول سنة خمس عشرة و ستمائة بالمدرسة العادلية •

At the end of each of the two parts are seven *Samâ'*, transcribed from the original. These relate to the reading of the said original, in the presence of the author, by different pupils of his, in several sittings. The dates of these *Samâ'* range from Friday, the 9th of Jumâdâ I, A.H. 562=A.D. 1167, to Friday, the 14th of Jumâdâ II, A.H. 562=A.D. 1167.

No. 801.

foll. 197; lines and size same as above.

The Same.

The fifty-first and the fifty-second parts of the work noticed above.

The first two folios have been misplaced; they should come after fol. 101, at the beginning of the fifty-second part.

The fifty-first part begins abruptly on fol. 3ª, with a portion of the account of 'Alî, the fourth Caliph, and ends on fol. 101ᵇ, with the following colophon:—

آخر الجزء العاشر بعد الخمسمائة من الفرع و هو آخر المجلد الحادي و الخمسين من النسخة •

The fifty-second part begins with the account of 'Alî bin al-Muqallad al-Kinânî, surnamed Sadîd al-Mulk (a renowned nobleman

of Syria, and chief of the fort of Shaizar, who died in A.H. 475=A.D. 1082), and ends with the chapter حرف الخاء في اباء من اسمه عمر. The last notice is that of 'Umar bin al-Khaṭṭâb, the second Caliph.

Contents :—

Fol. 4ᵃ.	حرف الطاء في ابلء من اسمه علي
Fol. 40ᵇ.	حرف العين في اباء من اسمه علي
Fol. 71ᵇ.	حرف الغين في اباء من اسمه علي
Fol. 72ᵃ.	حرف الفاء في اباء من اسمه علي
Fol. 72ᵇ.	حرف القاف في اباء من اسمه علي
Fol. 73ᵇ	حرف الكاف في ابلء من اسمه علي
Fol. 73ᵇ.	حرف الميم في ابلء من اسمه علي
Fol. 103ᵃ	حرف النون في اباء من اسمه علي
Fol. 103ᵇ.	حرف الهاء في اباء من اسمه علي
Fol. 106ᵃ.	حرف الياء في اباء من اسمه علي
Fol. 111ᵇ.	ذكر من اسمه عمارة
Fol. 120ᵇ.	ذكر من اسمه عمار
Fol. 156ᵇ.	ذكر من اسمه عمران
Fol. 168ᵃ.	ذكر من اسمه عمر- حرف الالف في اباء من اسمه عمر
Fol. 172ᵃ.	حرف للباء في اباء من اسمه عمر
Fol. 174ᵃ.	حرف الجيم في اباء من اسمه عمر
Fol. 174ᵇ.	حرف الحاء في اباء من اسمه عمر
Fol. 178ᵃ.	حرف الخاء في اباء من اسمه عمر

Written by the same scribe, Al-Birzâlî, at Damascus, in the Madrasah al-Mu'înîyah. Dated Sunday, the 25th of Jumâdâ I, A.H. 615=A.D. 1218.

Nine *Samâ'* are noted by the scribe in the margins of foll. 29ᵃ 39ᵇ, 99ᵇ, 115ᵃ, 134ᵇ, 156ᵇ, 175ᵃ, 191ᵇ and 197ᵇ. The first three *Samâ'* record the reading of the 51st part in the presence of the author's nephew, Fakhraddîn Abû Manṣûr 'Abdarraḥmân bin Muḥammad bin al-Ḥasan (*d.* A.H. 620=A.D. 1223; see Ṭabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 181ᵇ). The remaining six record the reading of the 52nd part before another nephew of the author's, Zain al-Umanâ' Abû'l-Barakât al-Ḥasan bin Muḥammad bin al-Ḥasan (*d.* A.H. 627=A.D. 1220; see Ṭabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 169ᵇ), in several sittings held at the great mosque of Damascus. Portions of practically all the *Samâ'* have been cut off by the binder, including the dates, except in the case of the last five, the dates of which range

from Monday, the 12th of Rabî' II, A.H. 617=A.D. 1220, to Sunday, the 10th of Jumâdâ I, A.H. 617=A.D. 1220.

Five *Samâ'* at the end of the 51st part, and one at the end of the 52nd, have been transcribed from the original, and record the reading of the said original, in the presence of the author, in several sittings held at the great mosque of Damascus during the period from Thursday, the 7th of Rajab, A.H. 563=A.D. 1168, to the 25th of Rajab, A.H. 563=A.D. 1168. Among those who attended these sittings were Qâḍî Abû Naṣr Muḥammad bin Hibatallâh ash-Shîrâzî, (*d.* A.H. 635=A.D. 1237; see Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 75a) and the author's three nephews, Zain al-Umanâ' Abû'l-Barakât al-Ḥasan, Abû Manṣûr 'Abdarraḥmân, and Abû'l-Muẓaffar 'Abdallâh (who died in A.H. 591=A.D. 1195; see Ṭabaqât al-Kubrâ by As-Subkî, vol. v, fol. 246a).

Five volumes of this great work have been printed in A.H. 1330 under the title التاريخ الكبير. The edition has been issued from the Rauḍat ash-Shâm Press with notes and corrections made by 'Abdal qâdir Âfindî Badrân.

SPAIN.

No. 802.

foll. 205; lines 21; size 12¼×7; 9¼×4¼.

قلائد العقيان فى محاسن الاعيان

QALÂ'ID AL-'IQYÂN FÎ MAḤÂSIN AL-A'YÂN.

Biographical notices of elegant writers and poets of Spain, with quotations from their works.

Author: Abû Naṣr al-Fatḥ bin Muḥammad bin 'Ubaidallâh bin Khâqân al-Qaisî ابو نصر الفتح بن محمد بن عبيد الله بن خاقان القيسي.

The author, a most elegant writer of Spain, was born at Ṣakhrat al-Walad, in the province of Granada; and was put to death in Morocco in A.H. 535=A.D. 1140, but according to some in A.H. 529=A.D. 1134. For his life, see Yâqût, vol. vi, p. 124; Ibn Khallikân

(De Slane's translation), vol. ii, p. 455; Mir'ât al-Janân, fol. 310b; Tâjaṭ-Ṭabaqât, vol. vi, part i, fol. 157a; and Dustûr al-I'lâm, fol. 101b.

Beginning:—

الحمد لله الذي راض لنا البيان حتي انقاد في اعنتنا الخ •

The contents of the work have been fully described in Berlin, No. 7410. See also Paris, Nos. 3318–23; Alger, No. 1727, Nûr 'Uṣmânîyah, No. 4144; Br. Mus. Suppl., No. 664; Goth., Nos. 2130–2; Brock., vol. i, p. 339; Hâj. Khal., vol. iv, p. 566.

The work was edited and published by Sulaimân al-Ḥarâ'irî, Paris, A.H. 1277, and reprinted in Bûlaq, A.H. 1283.

Written in fair Naskh, with vowel-points, within double red-ruled borders. The headings are in various colours. Foll. 46a, 134b and 162b are blank.

Dated, the 26th Shawwâl, A.H. 1136=A.D. 1724.

The last folio contains a short biography of the author, extracted from the *Wafayât al-A'yân* of Ibn Khallikân.

Three fly-leaves at the end contain several notes and extracts from various other sources.

EGYPT.

No. 803.

foll. 148; lines 29; size 11½ × 8½; 8½ × 5.

رفع الاصر عن قضاة مصر

RAF' AL-IṢR 'AN QUḌÂT MIṢR.

Lives of the judges of Egypt, from the time of the conquest of Egypt by 'Amr bin al-'Âṣ (*d.* A.H. 43=A.D. 663) down to the end of the 8th century of the Hijrah.

Author: Shihâbaddîn Aḥmad bin 'Alî, called Ibn Ḥajar al-'Asqalânî شهاب الدين احمد بن علي الشهير بابن حجر العسقلاني (*d.* A.H. 852=A.D. 1449). See Lib. Cat. vol. v, part i, No. 159.

Beginning :—

الحمد لله الذي لا معقب لحكمه و لاراد لقضائه الخ ٭

We are told in the preface that a certain Shamsaddîn Muḥammad bin Dâniyal (*d.* A.H. 710=A.D. 1310) composed a poem, containing the names of all the Qâḍîs of Egypt down to his own time, at the instance of Qâḍî'l-Quḍât Abû 'Abdallâh Muḥammad bin Ibrâhîm bin Sa'dallâh (*d.* A.H. 733±A.D. 1333; see Ad-Durar al-Kâminah, vol. ii, fol. 89[b]). Subsequently, another scholar composed a continuation of this poem, including the names of the later Qâḍîs down to the end of the 8th century of the Hijrah. The Qâḍîs, whose names occur in these two poems, form the subject of the present biographical work, which was composed by the author at the request of his friends and based on the *Akhbâr al-Quḍât* of Abû 'Umar al-Kindî (who died about A.H. 360 =A.D. 971), and the continuation of that work by Ibn Ḍûlâq (*d.* A.H. 387=A.D. 997; see Ḥusn al-Muḥaḍarah, fol. 280[a]). The author also derived materials from the *Quḍât Miṣr* of Ibn al-Muyassir (see Ḥâj. Khal., vol. i, p. 189); the *Akhbâr Miṣr* of Quṭbaddîn 'Abdalkarîm bin 'Abdannûr al-Halabî (*d.* A.H. 735=A.D. 1335; see Ad-Durar al-Kâminah, vol. i, fol. 300[a]); and the *Târîkh Miṣr* of Taqîaddîn Aḥmad bin 'Alî, known as Ibn al-Maqrîzî (*d.* A.H. 845=A.D. 1442). Regarding the arrangement of the work, our author himself, as he tells us, divided it into several *Ṭabaqât* on a chronological basis; but from the following note, at the end, it appears that the work was subsequently abridged, corrected and rearranged on an alphabetical basis, by 'Izzaddîn Aḥmad bin Ibrâhîm al-Ḥanbalî (*d.* A.H. 876=A.D. 1471; see As-Suhub al-Wâbilah, fol. 12[b]) :—

قد كان المصنف اولا صنفه على الطبقات فاستعاره سيدنا العلامة
عزالدين الحنبلي منه و كتب منه لنفسه نسخة و رتبها على الحروف
مع الاختصار و التنبيه على ما وجد فيه من سبق القلم و غير ذلك ٭

The notices begin with the account of Ibrâhîm bin Isḥâq al-Qârrî, and end with that of Yûnus bin Muḥammad al-Maqdisî, being followed by the usual chapters on those who are known by their *Kunyah* and *Laqab*.

For other copies, see Paris, No. 2149; Cairo, vol. v, p. 60; and Âṣafîyah, p. 336. See also Brock., vol. ii, p. 70; and Ḥâj. Khal., vol. iii, p. 473.

The present copy, which is written in fair Naskh, was transcribed at the instance of the founder of the library. Dated, A.H. 1310 =A.D. 1893.

A table of contents is prefixed to the work.

No. 804.

foll. 294; lines 19; size 6½ × 5½; 4⅛ × 3½.

بغية العلماء و الرواة

BUĠYAT AL-'ULAMÂ' WA'R-RUWÂT.

Lives of the judges of Egypt, who flourished in the 9th century of the Hijrah, being a continuation of the preceding work.

Author: Shamsaddîn Abû'l-Khair Muḥammad bin Abdarraḥmân as-Sakhâwî شمس الدين ابو الخير محمد بن عبد الرحمن السخاوي (*d.* A.H. 902=A.D. 1497). See Lib. Cat., vol. v, part ii, No. 298.

The present copy, which is slightly defective, wanting one or two folios from the preface, opens abruptly thus:—

على الحروف - اعرضت عن ذكر كثير ممن لا يرضونه الخ •

The biographical notices are arranged in alphabetical order, beginning with ... ابراهيم بن ابراهيم بن محمد بن عبد الله بن سعد القاضي and ending with يحيى بن محمد بن محمد بن محمد بن شمس الدين العبسي احمد بن مخلوف بن عبد السلام .

For other copies, see Paris, No. 2150; and Leyden, No. 905. See also Ḥâj. Khal., vol. ii, p. 60; and Brock., vol. ii, p. 35.

The present copy was transcribed, as stated in the colophon, at the holy mosque of Mecca, within the author's life-time, in A.H. 894=A.D. 1489. To the three marginal notes, on foll. 18ᵃ, 103ᵇ and 131ᵃ, which are written in a different hand, is appended the remark هذا خط المؤلف, meaning that these notes are in the author's handwriting.

Written in Arabian Naskh, with a few marginal notes. The headings are in red. Foll. 180 and 189 are misplaced, and should come after foll. 188 and 179, respectively. Foll. 264ᵃ and 290ᵃ contain short lacunae.

Scribe: علي بن احمد بن علي بن عمر بن ابي بكر بن سالم الشهير بالشوائطي .

YEMEN.

No. 805.

foll. 233; lines 26; size 8×5½; 6×4.

تحفة الزمن في تاريخ سادات اليمن

TUḤFAT AZ-ZAMAN FÎ TÂRÎKH SÂDÂT AL-YAMAN.

An abridgment of the *As-Sulûk fî Ṭabaqât al-'Ulamâ' wa'l-Mulûk* of Muḥammad bin Yûsuf al-Janadî (*d.* A.H. 732=A.D. 1332), with useful additions, by Badraddîn Abû 'Abdallâh al-Ḥusain bin 'Abdarraḥmân bin Muḥammad al-Ḥasanî, called Al-Ahdal بدر الدين ابو عبد الله الحسين بن عبد الرحمن بن محمد الحسني الشهير بالاهدل. He was born at Al-Fakhrîyah, A.H. 779=A.D. 1378; visited Al-Marâwi'ah in A.H. 795=A.D. 1393, and Abyât Ḥusain in A.H. 798=A.D. 1396, in pursuit of learning; and studied under several eminent scholars. Our author visited Mecca no less than five times. He produced several works on various subjects. Besides the present work and those mentioned in Brock., vol. ii, p. 185, the following compositions of his are enumerated by his disciple, 'Umar Ibn Fahd, in the Al-Mu'jam (No. 727 above), fol. 76b:—

اللمعة المقنعة في ذكر الفرق المبتدعة ; حواشي على صحيح البخاري ; عدة المنسوخ من الحديث ; طبقات الائمة الاشعرية ; الكفاية في تحصين الرواية ; القول المنتصر على الدعاوي الفارغة لحياة ابي العباس الخضر ; مطالب اهل القربة ; كتاب الروية ; شرح اسماء الله الحسنى ; الاشارة الوجيزة الى المعاني العزيزة ; القصيدة اللامية في السلوك ; جواب مسئلة القدر.

Our author died at Abyât Ḥusain on Thursday, the 9th of Muḥarram, A.H. 855=A.D. 1451. For his life, see Al-Qabas al-Ḥawî, vol. i, fol. 65b; and Al-Mu'jam by Ibn Fahd, fol. 76b.

Beginning:—

الحمد لله المتوحد بالعظمة و الكبرياء ...... و اني لما وقفت على
تاريخ القاضي العلامة ابي عبد الله محمد بن يوسف بن يعقوب بن جبريل
المعروف بالبهاء الجندي نسبة الى الجند المعشار المعروف تغمده الله

بحمته الذي قصد به بيان تواريخ علماء اليمن و فضلائها...... قصدت الى
انتخابه تسهيلا على طلابه مع ما اضمه اليه ان شاء الله تعالى من زيادات
مستحسنات و سميته تحفة الزمن في تاريخ سادات اليمن الخ *

Contents:—

1. Life of the Prophet, fol. 4ª.

2. Those learned companions of the Prophet who visited Yemen, fol. 8ᵇ.

3. The followers of the companions of the Prophet and other early scholars and holy men, who lived in various parts of Yemen fol. 13ᵇ.

4. Short notices of Imâm Abû Ḥanîfah, Imâm Mâlik and the authors of the six canonical books of Ḥadîs̤, fol. 27ª.

5. Those eminent men who visited or went to live in Yemen about the beginning of the third century of the Hijrah, with a short account of Imâm S̲h̲âfiʻî, whose doctrines of jurisprudence were first published in Yemen, fol. 30ª.

6. A meagre chronological account of the governors of Yemen from the Prophet's time down to the reign of ʻAbbâsid Caliph Al Muʻtaḍid (A.H. 279–289=A.D. 892–902), fol. 36ᵇ.

7. The Qarâmiṭah, an off-shoot of the S̲h̲îʻah sect, who came into existence in Yemen about the end of the third century of the Hijrah, fol. 47ᵇ.

8. Biographical notices of learned and holy men of Yemen from the beginning of the fourth century of the Hijrah down to the author's time, arranged geographically, fol. 53ᵇ.

The present copy is incomplete at the end, and breaks off with the words:—

و من علماء صعدة في آخر المائة الثامنة و اول التاسعة جماعة
من ...... *

A fragment, which apparently contains the last portion of the work, is described in Br. Mus. Suppl., No. 670. See also Brock., vol. ii, p. 184; and Ḥâj. K̲h̲al., vol. ii, p. 227.

Written in ordinary Nask̲h̲, with occasional notes and emendations in the margins. Not dated. Probably 18th century.

A table of contents is prefixed to the work.

TURKEY.

No. 806.

foll. 130; lines 19; size 7⅓×5⅓; 6×3¼.

العقد المنظوم في ذكر افاضل الروم

AL-'IQD AL-MANZÛM FÎ DIKR AFÂDIL AR-RÛM.

A work containing biographical notices of learned men who lived under the Ottoman Sultâns, from the time of Sulaimân I (A.H. 926–974=A.D. 1520–1566) down to the 10th year of the reign of Murâd III (A.H. 982–1003=A.D. 1574–1595).

Author: 'Alî Âfindî bin Bâlî bin Muhammad Bek, called Chamnaq علي آفندي بن بالي بن محمد بک المعروف بچمنق. He died in A.H. 992=A.D. 1584. See Brock., vol. ii, p. 426.

Beginning:—

يا من قدّر الآجال و جعل لها مددا الخ •

We learn from Hâj. Khal., vol. iv, p. 66, that the present work is a continuation of the *Ash-Shaqâ'iq an-Nu'mânîyah* of Tâshkuprîzâdah (*d.* A.H. 968=A.D. 1560). Both works have been printed at Cairo, A.H. 1299–1310, along with the text of *Wafayât al-A'yân* by Ibn Khallikân, in the margin of which they are printed.

Copies: Berlin, Nos. 9883-4; Ref., No. 135; Paris, No. 2163, Br. Mus., No. 960; Wien, No. 1183; Cairo, vol. v, p. 89; Râmpûr, p. 641.

Written in fair Naskh, with the headings in red. Dated, Tuesday, the 22nd Muharram, A.H. 1039=A.D. 1629.

Scribe: فضل بن علي بن احمد بن محمد جمال الدين.

A fly-leaf at the beginning contains the seal and signature of one Mîrzâ Muhammad bin Mu'tamad Khân, dated A.H. 1137=A.D. 1724.

ḤAḌRAMAUT.

No. 807.

foll. 375; lines 17; size 9×6½; 6½×4.

المشرع الروي في مناقب بني علوي

AL-MASHRA' AR-RAWÎ FÎ MANÂQI BANÎ 'ALAWÎ.

Biographical notices of the descendants of 'Alî, the fourth Calip especially of those who settled in the province of Ḥaḍramaı complete in three separate volumes.

Author: Jamâladdîn Abû 'Alawî Muḥammad bin Abî Bakr , Aḥmad bin Abî Bakr bin 'Abdallâh ash-Shillî al-Ḥaḍramî الدين ال لوي محمد بن ابي بكر بن احمد بن ابي بكر بن عبد الله الشلي الحضرمي (d. A.H. 1093=A.D. 1682), for some account of whom see No. (above.

In the preface, the author enumerates the following sourc from which he derived materials for the present work:—

I. الجوهر الشفاف في كرامات السادة الاشراف, by 'Abdarraḥmân . Muḥammad al-Khaṭîb al-Anṣârî (who flourished in the 9th century the Hijrah).

II. البرقة المشيقة في الخرقة الانيقة, by 'Alî bin Abî Bakr 'Abdarraḥmân as-Saqqâf (d. A.H. 895=A.D. 1490; see the prese work, vol. iii, fol. 151ᵃ).

III. غرر البهاء الضوي في مناقب السادة بني علوي, by Muḥammad 'Alî Bâ 'Alawî (d. A.H. 960=A.D. 1553; see An-Nûr as-Sâfir, 127ᵃ).

IV. الترياق الواف باخبار السادة الاشراف, by 'Umar bin Muḥamm bin Aḥmad Bâ 'Alawî (d. A.H. 972=A.D. 1564; see the present wo vol. iii, fol. 228ᵇ).

V. المنهل الصاف, by 'Abdallâh bin 'Abdarraḥmân bin Hârûn Naḥwî (d. A.H. 984=A.D. 1576; see an-Nûr as-Sâfir, fol. 181ᵇ).

VI. العقد النبوي, by Shaikh bin 'Abdallâh al-'Aidarûs (d. A 919=A.D. 1513; see An-Nûr as-Sâfir, fol. 50ᵇ).

VII. النور السافر, by Shaikh 'Abdalqâdir (see No. 659 above).

The whole work is divided into a *Muqaddimah*, two chapt and a *Khâtimah*. The *Muqaddimah* deals chiefly with the excelle

and virtues attaching to blood-relationship with the Prophet. The first chapter contains a genealogical account of the descendants of 'Alî, their dispersion in different places, and an account of the 'Alawîs, who settled in Tarîm, a city in the province of Ḥaḍramaut. The second chapter contains biographical notices of the 'Alawîs, arranged in alphabetical order, except that the names beginning with Muḥammad have been placed first, as a mark of respect for the Prophet's name The *Khâtimah* deals with the ceremonies and miraculous circumstances associated with a number of *Khirqah* (or spiritual robes), used in some houses of the 'Alawîs of Ḥaḍramaut.

Vol. I.

Beginning:—

الحمد لله الذي يشرح بمعارف العوارف صدور اوليائه *

The present volume ends with the first section of the second chapter, containing notices of those persons whose names were Muḥammad.

The colophon runs thus:—انتهت تراجم المحمديين و با نتهائها بداء المصنف رضي الله عنه بذكر الباقين من السادة العلويين علي ترتيب حروف الهجاء مبتداء بذكر ابراهيم علي شرط الكتاب .

A copy of the work is noticed in Âṣafîyah, p. 342.

Written in bold Naskh. The first fol. is supplied in a later hand.

Dated, the 30th Shawwâl, A.H. 1265=A.D. 1848.

Scribe: عبد الرحمن بن عيدروس بن عبد الرحمن بن علي العلوي.

No. 808.

foll. 294; lines and size same as above.

The Same.

Vol. II.

Beginning with the notice of ابراهيم بن علي بن علوي بن محمد بن عبد القادر بن شيخ بن عبد الله and ending with that of عبد الرحمن بن محمد بن شيخ بن عبد الله العيدروس.

Written in the same hand as the above. Foll. 1–13 are added in a later hand.

Dated, the 7th Rabî' I, A.H. 1265=A.D. 1848.

The last folio contains a seal of the State Library of Ḥaidarâbad,

with a note by 'Imâd al-Mulk, an official of the Niẓâm's Government, in which he states that the present copy was presented to this library in exchange for other works.

No. 809.

foll. 260; lines and size same as above.

The Same.

Vol. III.

Beginning with the account of عبد الله بن ابي بكر بن عبد الرحمن السقاف and ending with the *Khâtimah* (fol. 244ª).

Written in the same hand as the above.

Dated, the 14th Rabî' II, A.H. 1265=A.D. 1848.

All three volumes have been collated by one Shihâbaddîn Muḥammad bin 'Abdallâh bin al-Ḥusain al-'Alawî, as stated in the following note at the end:—

بلغ مقابلة ذلك الكتاب عندي و انا العبد اضعف عباد الله الجمعين

محمد بن عبد الله بن الحسين شهاب الدين العلوي سامحه الله *

INDIA.

No. 810.

foll. 416; lines 14; size 9⅛×6; 7¼×4.

سبحة المرجان في آثار هندوستان

SUBḤAT AL-MARJÂN FÎ ÂṢÂR HINDUSTÂN.

A work containing biographical notices of eminent scholars of India, arranged in chronological order.

Author: Mîr Gulâm 'Alî al-Ḥusainî al-Wâsiṭî al-Bilgarâmî, poetic-

ally called Âzâd مير غلام علي الحسيني الواسطي البلگرامي المتخلص بآزاد (d. A.H. 1199=A.D. 1784). See Lib. Cat., vol. iii, No. 423.

Beginning:—

تبارك من جعل السبعة المعلقة حيرة لعيون العقلاء الخ •

The entire work is divided into four chapters, as follows:—

I. On the excellence and eminence of India, fol. 4b.

II. Biographies of learned men of India, fol. 36a.

III. On Rhetoric, both in Sanskrit and Arabic literature, fol. 174b.

IV. On Love, both from the Indian and Arabian points of view, fol. 314b.

The first and the third chapters really comprise two separate works of the author, entitled *Shammâmat al-'Anbar* and *Tasalliyat al-Fuwâd*, respectively; but he has incorporated them in the present work. The date of composition, A.H. 1177=A.D. 1763, is obtained from the following chronogram:—

تجلو البصيرة سبحة المرجان •

Written in Naskh, with the headings in red. On foll. 291b, 292b, 293b and 294a, short spaces have been left blank for diagrams. Not dated. Apparently, 19th century.

The work has been lithographed in Bombay, A.H. 1303.

No. 811.

foll. 149; lines 17; size $8\frac{1}{2} \times 5$; 6×3.

The Same.

Another copy of the same work, containing only the first two chapters.

The following colophon suggests that the present is an autograph copy, written by the author, Al-Bilgarâmî, himself:—

تمت بعونه تعالى هذه النسخة على يد مؤلفها الفقير أزاد الحسيني الواسطي البلگرامي عفي عنه في الحادي عشر من شوال المكرم سنة ثمانين و مائة والف •

Written in fair Naskh, with occasional rubrics.

Dated, the 11th Shawwâl, A.H. 1180=A.D. 1767.

COSMOGRAPHY AND GEOGRAPHY.

No. 812.

foll. 113; lines 17; size 11×7; 8×4.

مراصد الاطلاع على اسماء الامكنة و البقاع

MARÂṢID AL-IṬṬILÂ‘ ‘ALÂ ASMÂ’ AL-AMKINAH WA’L-BIQÂ‘.

An abridgment of Yâqût al-Ḥamawî's well-known geographi work, entitled *Mu‘jam al-Buldân*, made by the author himself.

On the title-page, the work is wrongly ascribed by the Scribe Abû Bakr Aḥmad bin Mûsâ bin Mardawaih, who died in A.H. 47 A.D. 1085. The real author, Yâqût, mentions on fol. 42ᵃ the na of his patron and intimate friend, Qâḍî Jamâladdîn Abû'l-Ḥasan bin Yûsuf al-Qifṭî (*d.* A.H. 646=A.D 1248); and in the follow passage, on fol. 76ᵃ, he mentions another work of his, entitled *Mabdâ' wa'l-Ma'âl* (see Ḥâj. Khal., vol. v, p. 362):—

و قد ذكرت قصة هؤلاء الزيدية في كتاب المبداء و المآل

The same work is again referred to on fol. 94ᵇ, thus:—

و قد ذكرتها في كتابي الموسوم بالمبداء و المآل في التاريخ •

Again, the latest date referred to is A.H. 625=A.D. 1228, l after the death of Abû Bakr, to whom the work has been wror ascribed.

For the present abridgment, as well as other abridgments of *Mu‘jam al-Buldân*, see Ḥâj. Khal., vol. v, p. 623.

The present MS. does not contain any preface, and begins once with an account of Âbah:—

آبه بالباء الموحدة قال ابو سعد قال الحافظ ابو بكر احمد بن موسى

مردويه آبه قرية من ساوة منها جرير بن عبد الحميد الآبي سكن الري

The author, Yâqût, a scholar well-versed in geography, wh full name is Shihâbaddîn Abû ‘Abdallâh Yâqût bin ‘Abdallâh Rûmî al-Ḥamawî ب الدين ابو عبد الله ياقوت بن عبد الله الرومي الحموي

was born in A.H. 575=A.D. 1179. In his childhood, he was carried off as a captive to Baġdâd, where he was sold to a merchant who, in order to make him a useful hand for his business, sent him to school. There he acquired a considerable knowledge in various branches of learning, and was subsequently employed by his master as a travelling agent, in which capacity he visited numerous distant places. In A.H. 596=A.D. 1199, following a disagreement with his master, he was given his freedom. Beginning as a copyist, he soon became a great dealer in books. In A.H. 613=A.D. 1216, he went to Khurâsân, and stayed for some years at Marw, where he wrote his famous geographical dictionary, *Mu'jam al-Buldân* (which has been edited and published by F. Wüstenfeld, in six vols., Leipzig, A.D. 1866–73). In A.H. 616=A.D. 1219, he joined the army of 'Alâ'addîn Muḥammad, the King of Khwârizm (A.H. 596–617=A.D. 1199–1220); but, on the defeat of this army by the invading Tartars, he fled to Aleppo, where he arrived in a miserable condition, and settled permanently. He wrote several valuable works, and died on the 20th Ramaḍân, A.H. 626=A.D. 1229. See Mir'ât al-Janân, fol. 390^{b}; Ibn Khallikân (De Slane's translation), vol. iv, p. 9; Dustûr al-I'lâm, fol. 154^{b}; and Iktifâ' al-Qunû', p. 56.

For other copies, see Paris, No. 2232; Goth., No. 1506; Yekî Jâmi', No. 2338; and Cairo, vol. v, p. 146.

An abridgment of the *Mu'jam al-Buldân* by Ṣafîaddîn 'Abdal-mu'min bin 'Abdalḥaqq (*d.* A.H. 739=A.D. 1338), with the title مراصد الاطلاع على اسماء الامكنة و البقاع, has been edited and published by Juynboll, Leyden, A.D. 1850–64.

A modern copy; and incorrect. Written in fair Naskh, within double red and blue ruled borders.

Not dated. Apparently, about the end of the 19th century.

No. 813.

foll. 147; lines 13; size $9 \times 5\frac{1}{4}$; 7×4.

The Same.

Another copy of the preceding work. It has also no preface, and is identical with the copy noticed above.

A modern copy. Written in fair Naskh, with the headings in red. Foll. 120^{b} and 121^{a} are blank.

Not dated. Apparently about the end of the 19th century.

No. 814.

foll. 346; lines 15; size 15×10; 12½×6.

آثار البلاد و اخبار العباد

ÂṢÂR AL-BILÂD WA AKHBÂR AL-'IBÂD.

A fragment of the geography of Zakarîyâ bin Muḥammad bin Maḥmûd al-Qazwînî زكريا بن محمد بن محمود القزويني, described in Berlin, No. 6043, under the title, *'Ajâ'ib al-Buldân.*

The author, who traced his descent from the Prophet's companion 'Anas bin Mâlik, was born at Qazwîn in A.H. 600=A.D. 1203. He held the post of Qâḍî, at Wâsiṭ and at Ḥillah, under the last 'Abbâsid Caliph, Al-Musta'ṣim-billâh (A.H. 640–656=A.D. 1242–1258), and died in A.H. 682=A.D. 1283. See Brock., vol. i, p. 481.

The work is divided into four *Muqaddimah* and seven *Iqlîm* (climates); but the present fragment contains only the first four *Iqlîm*. It begins abruptly with the following words:—

من الجنوب الى الشمال عرضا وانّها مختلفة الطول و العرض ......

الاقليم الاول فان طوله من المشرق الى المغرب نحو ...... آلاف فرسخ الخ

The *Iqlîms* are as follows:—

I.	Fol. 1^{b}.	الاقليم الاول لزحل
II.	Fol. 42^{b}.	الاقليم الثاني للمشتري
III.	Fol. 85^{b}.	الاقليم الثالث للمريخ
IV.	Fol. 184^{a}.	الاقليم الرابع للشمس

The fourth *Iqlîm* breaks off in the middle of the account of Hamadân.

For other copies, see Br. Mus., pp. 441^{a}, 737^{b}; Br. Mus. Suppl., No. 697; Goth., No. 1526; Paris, Nos. 2235–38; Yekî Jâmi', No. 2334; Cairo, vol. v, p. 2; and Walîaddîn, No. 2334. See also Ḥâj. Khal., vol. iv, p. 186.

The work has been edited and published by F. Wüstenfeld, in two vols., Göttingen, A.D. 1848.

Written in fair bold Naskh, with the headings in red. The correct order of the folios, after fol. 337, should be thus:—341, 339–340, 342, 345–346, 338, 343–344. Not dated. Apparently 16th century.

No. 815.

foll. 157; lines 21; size 10×7; 7×4½.

عجائب المخلوقات و غرائب الموجودات

'AJÂ'IB AL-MAKHLÛQÂT WA ĠARÂ'IB AL-MAWJÛDÂT.

The second *Maqâlah* of the *'Ajâ'ib al-Makhlûqât*, or Wonders of Creation, by the author of the preceding work.

According to Ḥâj. Khal., vol. iv, p. 188, the work is divided into four *Muqaddimah* and two *Maqâlah*. The present copy, which contains only the second *Maqâlah*, dealing chiefly with natural history, begins with the following prefatory note:—

الحمد لله الذي خلق فسوى و الذي قدر فهدى .... اما بعد
فقد اردنا ان نذكر بعض عجائب مادون فلك القمر من كرة الاثير و عجيب
آثارها و كرة الهواء و سحبها و امطارها و كرة الماء و حيوانها و بحارها و كرة
الارض و جبالها و انهارها و فوائد معادنها و خواص نباتها و اشجارها *

The contents of this *Maqâlah* fully agree with those of the copy noticed in Berlin, No. 6161.

For other copies, see Br. Mus. Suppl., Nos. 698, 699; Rosen, Institut, No. 64; India Office, Nos. 723–25; Goth. Nos. 1503–8; Paris, Nos. 2173–80; Cairo, vol. v, p. 85; Köpr., No. 201; Nûr 'Uṣmânîyah, Nos. 3024–27; and Ayâ Ṣûfiyah, No. 2938.

The work has been edited and published by F. Wüstenfeld, Göttingen, A.D. 1848; and a portion of it has been translated into German by Dr. Ethé, Leipzig, A.D. 1868. The text has been printed in Cairo, A.H. 1309, on the margins of Ad-Damîrî's *Ḥayât al-Ḥaiwân*.

A Persian translation of the work was lithographed in Teheran, A.H. 1264; and another edition of the same version was printed in Lucknow, A.H. 1283. See Brock., vol. i, p. 481; and Iktifâ' al-Qunû', p. 53.

Written in fair Naskh, with the headings in dark red. Slightly water-stained, and worm-eaten.

Dated, Friday, the 22nd Ramaḍân, A.H. 995=A.D. 1587.

Scribe: حسين بن عيسى البحراني.

The title-page contains several seals and *'Arḍdîdah*, two of which are of great importance, viz., one of Mahâbat Khân Shâhjahânî

(*d.* A.H. 1085=A.D. 1674), and the other of 'Abdarrashîd Dailami (*d.* A.H. 1085=A.D. 1674), the celebrated calligrapher of Shâh Jahân's court.

No. 816.

foll. 113; lines 25; size 10×7; 7½×5.

خريدة العجائب و فريدة الغرائب •

KHARÎDAT AL-'AJÂ'IB WA FARÎDAT AL-ĠARÂ'IB.

A cosmographical work by Zainaddîn Abû Ḥafṣ 'Umar bin al-Muẓaffar bin 'Umar bin Muḥammad bin Abî'l-Fawâris bin 'Alî al-Ma'arrî al-Ḥalabî, better known as Ibn al-Wardî زين الدين ابو حفص عمر بن المظفر بن عمر بن ابي الفوارس بن علي المعري الحلبي المعروف بابن الوردي. An eminent grammarian and an elegant writer, as well as a good historian and a jurist of Aleppo. He was born at Ma'arrat an-Nu'mân in A.H. 668=A.D. 1269; studied under Qâḍî'l-Quḍât Sharafaddîn Abû'l-Qâsim Hibatallâh bin Najmaddîn al-Bârizî (*d.* A.H. 738=A.D. 1338; see Ad-Durar al-Kâminah, vol. ii, fol. 318b); and held the post of Qâḍî at Aleppo and other places. He subsequently resigned his position as Qâḍî; and devoting himself entirely to the cause of learning, produced a large number of books. He was also a good poet. As-Subkî, in his Ṭabaqât al-Kubrâ, vol. vii, fol. 294a, remarks that the verses of Ibn al-Wardî are more precious than jewels and sweeter than sugar. Ibn Ḥajar al-'Asqalânî, in his Ad-Durar al-Kâminah, vol. ii, fol. 60b, says that he was in possession of a very fine copy of the Dîwân of Ibn al-Wardî. He died at Aleppo in A.H. 749=A.D. 1348. See Ad-Durar al-Kâminah, vol. ii, fol. 59b; Buġyat al-Wu'ât, fol. 293b; Ṭabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 294a; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 142a; Muntakhab as-Sulûk, fol. 41b; Tâj aṭ-Ṭabaqât, vol. viii, fol. 153a; Dustûr al-I'lâm, fol. 154a; and Brock., vol. ii, p. 140.

Beginning:—

الحمد لله غافر الذنب قابل التوب شديد العقاب الخ •

We are told in the preface that, in compiling the present work, the author consulted the following authorities, viz., the *Murûj aḍ-Ḍahab* of Al-Mas'ûdî (*d.* A.H. 346=A.D. 957); the *Sharḥ at-Taḍkirah* of Naṣîraddîn aṭ-Ṭusî (*d.* A.H. 672=A.D. 1273); the *Taqwîm al-Bilâd* of Al-Balkhî (*d.* A.H. 340=A.D. 951); *Al-Masâlik wal Mamâlik* of Al-

Marâkashî (see Ḥâj. Khal., vol. v, p. 511); the *'Ajâ'ib al-Makhlûqât* of Ibn al-Aşîr al-Jazarî (*d.* A.H. 630=A.D. 1232); the *Kitâb al-Ibtidâ'* (probably, *Al-Bidâ' wa't-Târîkh* of Al-Balkhî; see Ḥâj. Khal., vol. ii, p. 23): and the Arabic translation of the geography of Ptolemy (see *ib.*, p. 602).

For the contents of the work, see Berlin, No. 6046. For other copies, see Goth., Nos. 1514–17; Paris, Nos. 2188-2206; Alger, No. 1533; Br. Mus., p. 611ª; Br. Mus. Suppl., No. 701; Cairo, vol. v, p. 46; Ayâ Şûfiyah, No. 2611; Ḥamîdîyah, No. 937; Nûr 'Uşmânîyah, No. 3020; Aşafîyah, p. 584; India Office, No. 726; and München, No. 461. See also Ḥâj. Khal., vol. iii, p. 132.

The work has been edited and published, with a Latin translation, by Hylander, Lund, A.D. 1823. The text has been again edited and published by Tornberg, under the title, Fragmentum libri Margarita mirabilium, etc., Upsala, A.D. 1835-39. It has been repeatedly printed and lithographed in Cairo, A.H. 1276, 1280, 1289, 1298, 1302, 1303 and 1309.

The present copy contains the following appendices :—

I. قلادة [الدر] المنثور في ذكر البعث و النشور, a poem on the day of resurrection, by 'Abdal'azîz bin Aḥmad ad-Dîrînî (*d.* A.H. 694=A.D. 1295; see Ibn Qâḍî Shuhbah, fol. 101ª), fol. 106ᵇ.

Beginning :—

الله اعلم مما جال في الفكر

و حكمه في البرايا حكم مقتدر

II. جدول فيه حساب الغالب و المغلوب, a table intended for taking omens and foretelling success or defeat, fol. 109ª.

III. فصل في موضوع الشطرنج و ما فيه من الحكم, a poem by Muḥammad bin Şâliḥ Ibn al-Habbârîyah (*d.* A.H. 504=A.D. 1110; see Ibn Khallikân, vol. iii, p. 150), on the game of chess, fol. 109ᵇ.

Beginning :—

الشاه لايحضر عند الشاه

لا نّها من اعظم الدواهي

IV. لامية ابن الوردي, a poem by Ibn al-Wardî, the author of the *Kharîdat al-'Ajâ'ib*, fol. 111ª.

Beginning :—

اعتزل ذكر الاغاني و الغزل

و قل الفضل و جانب من هزل

V. A poem by one Muhammad al-Mahdî, addressed to the jurists of Constantinople, inviting their opinion on a matter relating to his wife's claim to certain property, as a note prefixed to the poem explains, fol. 112^b.

Beginning:—

ارجوا الغياث بناصر الا سلام

و مؤيديه بالسن الا قلام

Written in Mağribî Naskh, with the headings usually in red, and some in light green. A map of the world occupies foll. 3^b and 4^a. A sketch of the Ka'bah is given on fol. 31^a.

Foll. 91–100 are wrongly placed after fol. 110. Fol. 3^a is blank.

Dated, the 9th Rabî'I, A.H. 1192 = A.D. 1778.

Scribe: محمد بن عبد الرحمن بن الطاهر.

No. 817.

foll. 139; lines 21; size 8×5½; 6×4½.

The Same.

Another copy of the preceding work.

It has the same appendices as the copy noticed above, with the exception of the two last.

Written in Naskh, with the headings in red.

Not dated. Probably, about the end of the 18th century.

Scribe: احمد المعلي الشافعي الازهري.

No. 818.

foll. 110; lines 29; size 11½×8; 9×6.

The Same.

Another copy of the same work.

It has only one appendix, viz., the first.

Written in Mağribî Naskh, with the headings in red. Fol. 107 contains a blank space; but there is no break in the context.

Dated, A.H. 1244 = A.D. 1828.

TOPOGRAPHY.

No. 819.

foll. 84; lines 21–23; size 8×6; 7×4.

نزهة الانام في محاسن الشام

NUZHAT AL ANÂM FÎ MAḤÂSIN ASH-SHÂM.

A work giving a topographical account of Damascus. with a description of the beauties of the place and copious poetical quotations.

The title as given above is that contained in the preface, fol. 2ᵃ. The author does not reveal his proper name; but, in quoting his own verses on foll. 37ᵇ and 52ᵇ, he refers to himself by his *Nisbah*, Al-Badrî (قال مؤلفه البدري). In Ḥâj. Khal., vol. vi, p. 323, where the present work is mentioned, the author's name is given as Abû'l-Baqâ' 'Abdallâh bin Muḥammad al-Badrî al-Miṣrî ad-Dimashqî ash-Shâfi'î ابو البقاء عبد الله بن محمد البدري المصري الدمشقي الشافعي. Elsewhere, however, viz., in vol. iii, pp. 339 and 605 and vol. iv, p. 311, Ḥâj. Khal., calls the author Taqîaddîn al-Badrî ad-Dimashqî ash-Shâfi'î when referring to three other works of his, viz., راحة الارواح في الحشيش والراح (composed in Cairo, A.H. 869 = A.D. 1464; see Paris, No. 3544); غرة الصباح في وصف وجوه الملاح ; سكر مصر في ذوق اهل العصر (composed in A.H. 871 = A.D. 1466; see Br. Mus., No. 1423). In a copy of the present work, noticed in Cairo, vol. v, p. 165, the author's name is given as follows:—Taqîaddîn Abû'ṣ-Ṣidq Abû Bakr Ibn Muḥammad, known as 'Abdallâh al-Badrî. In a copy of another work of the author's, الصنائع البدرية في من تزهد و تاب من البرية, noticed in Berlin, No. 8826, his name is given as Abû't-Tuqâ Abû Bakr bin 'Abdallâh al-Badrî. The name of the author in this form is also found on the title-page of a copy of the present work, noticed in Br. Mus. Suppl., No. 705. With regard to the date of the author's works, we note that an original draft of one of his works, المطالع البدرية في المنازل القمرية, which is noticed in Bodl., vol. ii, No. 300, is dated A.H. 880=A.D. 1475; while, in the present work the author refers, on fol. 21ᵃ, to Qâ'itbâi (A.H. 873–901 = A.D. 1468–1495) as the reigning Sulṭân.

The MS. is slightly defective at the beginning. It opens abruptly thus with the following words of the preface:—

مرطنا لعبادة الاولياء و اشهد ان لا اله الا الله وحده لا شريك له شهادة
بد تقي .... و بعد فقدسألتنى ايها الاخ الامجد والحبيب
لاسعد العاشق في محاسن الشام على السماع الخ •

Contents:—

1. A collection of traditions on the various excellencies o Damascus, fol. 2a.
2. The foundation of the city, and its early historical glorie fol. 4a.
3. Its conquest by the companions of the Prophet, fol. 7b.
4. The foundation of the Umawî Mosque of Damascus and . sketch of its history, fol. 9a.
5. A description of the fort of Damascus, fol. 16b.
6. A description of the central part of the city, situate between two canals, fol. 18b.
7. A description of different pleasant spots, magnificent palace mosques and Madrasahs, fol, 19b.
8. A full description of the various kinds of flowers, fruit vegetables and other local agricultural products, fol. 28b
9. An account of the fine cloth-weaving industry of world-wid fame, fol. 79b.
10. An account of the tombs of celebrated and holy men burie in Damascus, fol. 82b.

For other copies of the work, see Cairo, vol. v, p. 165; Br. Mus Suppl., No. 705; Nûr 'Uṣmânîyah, No. 3448; and Ayâ Ṣûfiyah, No 2501. See also Brock., vol. ii, p. 132.

Written in fair Naskh, with rubrics.

Foll. 1-23 and 71-84 are supplied in a later hand.

Not dated. Probably, 17th century.

The following note, signed "G. C. R.," is found on a fly-leaf a the beginning:—

"Nozhetu'l enâm fi Mah'âsinu'l-meshâmm [sic], on the excellen cies of Damascus."

Printed by P. Knight, Baptist Mission Press, Calcutta.